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For MAY, 1805.

" Some books are to be taſted, others to be ſwallowed, and ſome few to be chewed and digeſted."

BACON.

ART. I. *The Tranſactions of the Royal Iriſh Academy. Volume IX.* 4to. 666 pp. Graiſberry and Campbell, Dublin. 1803.

THE contents of this volume conſiſt of twelve papers; namely, eight under the general title of *Science;* three under that of *Polite Literature;* and one under the title of *Antiquities.* Their ſubjects and their merits will be briefly ſtated in the following pages.

SCIENCE.

I. *On Dr. Halley's Series for the Calculation of Logarithms. By the Rev. Richard Murray, D.D.*

This paper commences by briefly mentioning the principles of the methods of calculating logarithms, as uſed by their original inventor, the famous Lord Neper, and likewiſe by Mr. Briggs and Dr. Halley. The latter of theſe gentlemen eſtabliſhed his method on Sir Iſaac Newton's binomial theorem; for, by throwing the root required (or rather the logarithm derived from it) into a converging ſeries by the uſe of that theorem, the terms of the ſeries are eaſily reduced to

numbers, and a few of thoſe terms are ſufficient for the purpoſe. So that this difference in the manner of extracting the root makes the principal difference between the methods of Halley and his predeceſſors.

There are ſome properties of thoſe roots which require proof when the binomial theorem is uſed. Therefore Dr. Murray, in order to prevent any interruption in the explanation of the method, premiſes thoſe properties in the form of lemmas, of which there are four; he then proceeds to explain, in a clear and ſatisfactory manner, the nature of logarithms, and the practical method of calculating the ſame on Dr. Halley's plan.

II. *Account of the Whynn Dykes, in the Neighbourhood of the Giant's Cauſeway, Ballycaſtle, and Belfaſt, in a Letter to the Lord Biſhop of Dromore, from William Richardſon, D.D.*

This author, having formerly obſerved to the Biſhop of Dromore, his having reaſon to believe that the Whynn Dykes, which of late have occupied the attention of naturaliſts in the weſtern iſles of Scotland, originated on the Iriſh coaſt, and eſpecially about the Giant's Cauſeway, was requeſted by the biſhop to collect further particulars concerning this remarkable fact. In conſequence of this requeſt, and having had fair opportunity not long after, he collected a variety of additional remarks, tending to elucidate the real courſe of thoſe ſtupendous works of nature; and it is a ſtatement of thoſe particulars that forms the ſubſtance of the preſent paper.

To the account of the Iriſh Dykes, Dr. R. prefixes a few general obſervations on thoſe in both countries; the principal of which are as follows.

"The Whynn Dykes in the Hebrides are ſeen under very different circumſtances from thoſe on the northern coaſt of Ireland. There they are found on, and above, the ſurface, generally a few feet; and often ſerve as fences, whence they obtain their name. In this form they run northwards quite to the extremity of theſe iſlands, aſcending and deſcending mountains, croſſing ſeas, and where theſe are narrow, the Dykes that run into the water at one ſide of a channel, are ſeen riſing out of it at the other ſide, ſteadily purſuing their formed rectilineal courſe.

"With us they are ſometimes exhibited in a very different manner. Their firſt appearance is in the faces of our vaſt perpendicular precipices, where they are ſeen cutting vertically the ſeveral ſtrata of which theſe are compoſed, and then burying themſelves in the northern ocean.

"The obſervations made on theſe Whynn Dykes in the two countries, taken together, make our information on the ſubject complete. In

In the Hebrides we are ſurpriſed at the incredible length to which theſe mighty walls proceed, and we ſee them penetrating indifferently all ſubſtances they encounter: with us we can meaſure a part, and a part only, of their ſtupendous height, as at the Mileſtone one hundred feet, at Port Spagna three hundred and thirty, at Fairhead probably more: and we can obſerve the effect, or rather the non-effect, produced at their contacts with the different materials they meet, as they are ſeen in the faces of our precipices.

"By Mr. Mills's account, (Phil. Tranſ. 1790) the iſland of Liſmore, entirely limeſtone, is croſſed by Whynn Dykes, as is the limeſtone at Gartneſs; at Iona, granite is the contiguous matter, at Juva chert, at Perſabus a Whynn Dyke is croſſed by a lead vein, and another at Glaſgow Beg; at the iſle of Arran, Mr. Jameſon finds them cutting through porphyry and micaceous ſhiſtus.

"With us the Whynn Dykes at the weſtward of the Giant's Cauſeway cut through ſtrata of table baſalt, and red ochreous matter, placed alternately; at the Giant's Cauſeway, and Port Spagna, they cut through ſtrata of finer baſalt, diſpoſed in priſmatic pillars; while at Fairhead they encounter new materials, to wit, alternate ſtrata of freeſtone and coal.

"In both countries theſe mighty walls are always of baſalt; their general thickneſs is from twelve to fifteen feet, though in one or two inſtances they do not exceed two or three feet, and at Gartneſs the Whynn Dyke is twenty-three yards acroſs; but it has not been aſcertained in any inſtance to what depth they reach beneath the ſurface, even in the deepeſt mines.

"Though the material of which theſe walls are compoſed ſeems to be in general the ſame, yet from Mr. Mills's account, there are important differences between the Scotch Whynn Dykes, and with us ſcarce any two of our Dykes, that are acceſſible, exactly (as will appear) reſemble each other." P. 21.

The ſubſequent account of the courſe of thoſe dykes in Ireland, of the interruptions of that courſe, and of their peculiar conformation, height, ſolidity, &c. is interſperſed with a variety of judicious remarks; but for thoſe particulars we muſt unavoidably refer our readers to the paper itſelf.

Three copper-plate engravings are annexed to this paper, the firſt of which exhibits a view of a Whynn Dyke at the Giant's Cauſeway; the ſecond ſhows a remarkable depreſſion of the baſalt ſtrata at Bengore Head, one mile eaſt of the Giant's Cauſeway; and the third exhibits a baſalt precipice, at the ſummit of Cave Hill mountain, near Belfaſt, and likewiſe a lower columnar ſtratum with red ochre at Pleſkin, and an upper columnar ſtratum at Port Spagna and Pleſkin.

III. *An Eſſay on Credulity. By William Preſton, Eſq.*

This Eſſay is divided into four Sections, to which a pretty ample introduction is prefixed.

The introduction commences by obſerving, that the natural hiſtory of the mind, and the philoſophy of the paſſions, though objects of the utmoſt conſequence to human happineſs, have not, however, been ſtudied with a degree of attention equal to that which has been beſtowed on the animal economy of man, or on other branches of natural knowledge. The author then points out, with propriety and energy, the extenſive influence, and the aſtoniſhing effects of credulity, whence he infers the uſefulneſs of the ſubject, or rather the neceſſity of ſtudying it with particular care and attention.

" When we conſider", he ſays, " the various ſprings and motives of human action, which the daring and impetuous may employ by chance; the profound and politic on principle and by deſign, to gain a power and purchaſe, with which they turn and wield the human inſtrument, and make it moſt efficaciouſly perform the purpoſed work of the mover; we muſt be convinced, that there is none more potent than the principle of credulity." P. 49.

In the ſequel this author adduces a variety of inſtances, derived from hiſtory, and from common or daily experience, which evince the vaſt and almoſt incredible force of that principle in every ſtation of life, and in every department of civil ſociety. Such, for inſtance, are the effects produced by adventurous politicians, by religious fanatics, by empirics, &c.

Section I. *Credulity is an innate Principle, and diſtinguiſhed from rational Belief.—Uſe of Credulity—it is ſometimes joined with Diſtruſt and Suſpicion, and why—Inſtances of ſucceſsful Impoſture, adduced to ſhew the general Prevalence of Credulity.*

The illuſtrations of thoſe particulars are derived from the common occurrences of human life, both in old and in modern times. The laſt paragraph of this Section contains ſome remarkable inſtances of the riſe and progreſs of impoſture. It is as follows:

" It muſt be admitted in favour of the natural diſpoſition of man to veracity, that the firſt commencement of impoſture has moſt uſually been fortuitous. Thus it was with reſpect to *Mahomet*. Being ſubject to attacks of epilepſy, and wiſhing to conceal this infirmity from his wife, he told her that his convulſions were occaſioned by the ſight of the angel *Gabriel*, who came to reveal to him many things, in the name of God. *Cadigha* immediately went about, and told from houſe to houſe, that her huſband was a prophet; and endeavoured to procure him followers. It is obſervable, that a ſimilar infirmity induced a woman in *England* of the name of *Elizabeth Barton*, to commence propheteſs. She too had many followers; and was able to perſuade them that the acceſs of her diſeaſe was a divine trance, during

during which ſhe was favoured with revelations from heaven. It is not improbable, that the inſpiration of the *Pythian* prieſteſs was of the ſame nature; and that ſhe had habitually acquired the power of working herſelf into trances and convulſions. *Cromwell*, at his firſt outſet in life, was ſincerely and truly an enthuſiaſt. He firſt deceived himſelf, and afterwards became the deceiver of his adherents. His diſſimulation was gradual, it was forced on him by incidents; and he was borne on, by the ſtream of events, to ſovereign hypocriſy, and ſovereign power. "In fact, there is nothing ſo improbable in itſelf, but what perſons of a certain turn of mind may be prediſpoſed to believe." Thus we find, in this enlightened age, *Baron Swedenborg* has publiſhed a new religion, an account of his converſation with angels, and of the wonders of heaven and hell, and many believe in his reveries." P. 60.

Section II. *Locke's Grounds of Probability do not apply to Credulity, which is a feeling. Reaſon, with reſpect to Credulity, is rather to be employed to determine the Grounds of Diſſent.*

Section III. *Grounds of diſſenting from popular Rumour.*

Section IV. *How the Abuſe of popular Credulity may be remedied or prevented.*

Several nice diſtinctions between faith and credulity, truth and probability, together with the various facts from which they are deduced, and the uſeful inſtructions that may be derived from them, form the contents of thoſe Sections.

In the latter part of the paper the writer ſhows, that credulity principally originates in ignorance, after which he concludes with ſaying,

"Where, then, ſhall we find an antidote againſt the prevalence of this epidemic malady? To counteract what is inherent in human nature muſt, as I have ſaid, appear even in theory a viſionary attempt, and has been proved ſuch by repeated experience. The growth of the evil may be checked; the conſequences of it may be rendered leſs fatal; but the means, I fear, will ſeem *Utopian* to the generality of mankind. What are they? the promoting of a free circulation of opinion, an encreaſe of rational lights, the diffuſion of knowledge, the facilitating and giving publicity to the ſtatement of important facts, in which the people are intereſted, by means of which, freedom of ſpeech, and of the preſs, ought to be maintained. The approaches to public inſtruction ſhould be facilitated, judicious ſyſtems of public education ſhould be adopted. An enlightened and well educated people will doubt, will enquire, will think for themſelves; while a rude, ignorant, and miſerable peaſantry, diſcontented with their preſent ſtate, their underſtandings clouded by barbariſm, and warped by their wiſhes and their fears, will eagerly catch at every report or ſuggeſtion, that flatters the hope of change; of change which muſt naturally be ever welcome to the miſerable. I forbear to enlarge on this ſubject, it might betray me into a length of diſcuſſion inconſiſtent with

with the form and meaſure of an eſſay, but I truſt that the great importance and political utility of conſidering this ſubject, will appear; and if the ſlight eſſay which I now venture to lay before the Academy, ſhould induce ſome writer of more leiſure and ability, to treat this topic in a more detailed and perfect manner, I ſhould flatter myſelf that I had rendered a ſervice to ſcience and morality." P. 141.

IV. *An Examination of various Solutions of Kepler's Problem, and a ſhort practical Solution of that Problem pointed out. By the Rev. J. Brinkley, A.M. &c.*

This paper commences with the following words:

"From the time when Kepler diſcovered by the obſervations of Tycho Brahe, that the motions of the planets were performed in elliptical orbits, aſtronomers and mathematicians have been continually propoſing different methods of obtaining the true from the mean place of a planet. A direct method of ſolution was long unknown, and even after the improved ſtate of the analytical art furniſhed a direct ſolution, or more ſtrictly ſpeaking, a direct approximation, it was found that indirect ſolutions are the readieſt for practice. Many indirect ſolutions have been given, and I cannot but think that an examination of the principal of them, and a compariſon of their different degrees of accuracy, will be conſidered both as curious and uſeful." P. 143.

This author then proceeds regularly to examine, firſt, Kepler's ſtatement and ſolution of his problem; ſecondly, Boulliald's firſt hypotheſis; thirdly, Seth Ward's ſimplification of that hypotheſis; fourthly, Boulliald's correction of Ward's hypotheſis; fifthly, Mercator's new hypotheſis; ſixthly, Sir I. Newton's two practical ſolutions; ſeventhly, Caſſini's ſolution, with De la Caille's correction of the ſame; eighthly, Machin's ingenious ſolution; ninthly, Thomas Simpſon's rules; tenthly, Dr. Matthew Stewart's ſolution; and, laſtly, De la Caille's method.

After thoſe examinations, Mr. B. recommends an indirect method, which is deduced from a combination of the methods of Kepler, of Newton, and of the ſecond Caſſini. It is applicable even to the eccentric orbits of comits, and will, in all caſes, rapidly approximate.

This method is deſcribed with clearneſs, and the practical uſe of it is illuſtrated by means of ſuitable examples.

One plate of diagrams is annexed to this paper.

V. *Journal of the Thermometer, Hygrometer, Barometer, Winds, and Rain; kept at Windſor, Nova Scotia. By the Rev. William Cochran, Preſident of King's College.*

This Journal is divided into ſix columns, the firſt of which contains all the days of each month, from the firſt of January,

ary, 1794, to the thirty-first of December, 1796. The other five columns express the observations of the above-mentioned five particulars, which were noted down daily at noon only.

"The place where the instruments were kept is situated about ten miles south from the bay of Fundy, in lat. 45°. The elevation above high-water mark, until August, 1795, was about fifteen feet; after that period about sixty-five. The thermometer was fastened on the outside of a window in the second story; the aspect north-westerly. The hygrometer and barometer were kept in a lower chamber, of the same exposure, but without fire."

VI. *A Theorem for finding the Surface of an oblique Cylinder, with its geometrical Demonstration. Also an Appendix, containing some Observations on the Methods of finding the Circumference of a very eccentric Ellipse; including a geometrical Demonstration of the remarkable Property of elliptic Arcs, discovered by Count Fagnani. By the Rev. J. Brinkley, A. M. &c.*

This author's theorem is, that

"*The surface of an oblique cylinder is equal to a rectangle contained by the diameter of its base and the circumference of an ellipse, the axis of which are the length and perpendicular height of the cylinder.*"

The demonstration is geometrical, according to the method of the ancients, viz. by means of circumscribed and inscribed prisms. The method of determining the circumference of an ellipse, being requisite for the practical application of the above-mentioned theorem; and the method of obtaining the circumference of a very eccentric ellipse being by no means easy; Mr. B. in order to facilitate the attainment of the desired object, subjoins another theorem; which is as follows:

"*If that semidiameter of an ellipse be taken, which is a mean proportional between the semiaxis, and be produced to meet the circumscribing circle, then the point, where the ordinate to the circle drawn from the point of intersection cuts the ellipse, divides the quadrantal arc of the ellipse into two parts, the difference of which is equal to the difference of the semiaxes.*"

One plate of diagrams, necessary for the demonstration of those theorems, accompanies this paper,

VII. *Essay on the natural Advantages of Ireland, the Manufactures to which they are adapted, and the best Means of improving those Manufactures. By William Preston, Esq.*

This very long Essay occupies 270 pages of the volume. It is divided into two books, each of which contains three chapters, and each chapter is subdivided into several sections.

In

In an addreſs to the reader, which is prefixed to the whole, the author mentions, that his eſſay was preſented to the Academy ſome years ago as a prize eſſay, and was honoured by that body with the propoſed reward. Its great length prevented its being publiſhed in an earlier volume; and it is on this account that ſome of the remarks and obſervations therein contained, may at preſent appear trivial or unſeaſonable, particularly conſidering that the great and well-known event of the Union has, of late, produced conſiderable changes in the political ſtate of Ireland.

An introduction follows the above-mentioned addreſs. In this introduction Mr. P. juſtly obſerves, that

"Every attempt to ameliorate the condition of the labouring poor, is laudable at all times, but is peculiarly ſeaſonable at a juncture, when it muſt be confeſſed, great diſcontents prevail, among the lower claſſes of the people; and although the general proſperity of the country may be progreſſive, many and galling grievances ſubſiſt, much ſevere and encreaſing miſery is felt in many quarters, and diſcontent and famine too frequently pervade the habitation of the peaſant and the manufacturer." P. 171.

He then proceeds to ſhow, that the population of Ireland has, of late, been increaſing in a ſurpriſing degree, and, conſequently, that it is much more incumbent on thoſe who are able, both to ſuggeſt and to forward plans of national improvement, whereby the poor might find employment and ſubſiſtence. He ſhows the neceſſity of examining the ſtate of the laſt-mentioned individuals, as well as the political ſtate of the iſland in every department, in order that the cultivation of waſte lands, the eſtabliſhment of manufactures, and the encouragement of commerce, may be introduced or promoted wherever it may appear practicable and uſeful.

The firſt chapter of the firſt book treats of the natural advantages of Ireland, and is divided into four ſections, the titles of which are, firſt, natural advantages of a country in general; ſecondly, natural advantages of Ireland in particular; thirdly, of certain diſadvantages under which Ireland labours; fourthly, the general ſketch of manufactures to which the natural advantages of Ireland might be ſuppoſed to lead her inhabitants.

In thoſe ſections the natural advantages of a country in general are explained, and are referred to their principal heads, viz. *to the internal comforts*, which are eaſy ſubſiſtence, opulence, the health and longevity of the inhabitants, and the conſequent increaſe of population; or *to foreign relations*, that is, to the extenſion of trade and commerce, and to the enjoyment of peace and ſecurity.

With

With reſpect to Ireland this author aſſerts (and his aſſertions generally reſt upon proper documents) that its climate is mild, temperate, and ſalubrious; and though ſubject to a ſuperabundance of moiſture, yet that apparently unfavourable circumſtance does not appear to be in any degree injurious to health.

The fertility of Ireland, according to Young's opinion, is, acre for acre, ſuperior to that of England; and Mr. P. obſerves, that a variety of highly uſeful plants, eſpecially flax, vegetate on its ſoil with peculiar luxuriance. The ſoil in general is very rich, and well watered by a multitude of rivers and lakes.

The internal parts of the earth in Ireland are alſo very rich; for they abound with metallic and other ſtrata; ſuch as lead, iron, copper, cobalt, gold, coals, marbles, &c.

Its advantages with reſpect to commerce are ſhown to be principally its ſituation, which places it between the old and the new world, and its numerous and ſafe harbours.

The diſadvantages peculiar to Ireland are ſaid to be the ſcarcity of timber and of fuel; which defects increaſe in a great degree the expences attending the building of houſes, ſhips, machines, and other utenſils, in the conſtruction of which wood is employed, and greatly retard the progreſs of manufactures.

"I may reckon", Mr. P. ſays, "among the diſadvantages under which Ireland, at preſent, labours, the ſpirit of inſubordination, the temper of agitation and ferment, the working leaven of revolution, diſpoſing men to wiſh and look for change and innovation; and, to viſionary expectations of ſudden opulence, without previous labour, which are highly injurious to the ſpirit of patient and honeſt induſtry. Hence have ariſen thoſe outrageous and illegal combinations to enhance the prices of labour, which are a reproach to a country, and muſt prove the bane of commerce and manufacture. No ſooner does an increaſed demand ariſe for any branch of manufacture, or any particular kind of commodity, which requires labour in the preparation, but, inſtantly, the workmen concerned in it combine to extort higher wages. This diſpoſition is moſt fatal, to the intereſts of the country at large, and even to the peculiar intereſts of the wretched men, who blindly ſacrifice permanent proſpects, and a ſenſe of duty and deference to the laws, to a brief preſent gain, and indulgence in licence and intemperance. The conſequences are, that the country will thus be thrown out of the poſſeſſion of foreign markets, which are only to be ſecured, by the cheapneſs and goodneſs of manufactures. They diſcourage maſter manufacturers from commencing new works, or extending thoſe already eſtabliſhed: and, it muſt be remembered, that the exorbitant price of labour falls with a ſevere re-action on thoſe who enhance it, and makes them pay dearer, in proportion to their own extortion, for every neceſſary of life. If the maſon, the ſlater, the carpenter, combine

bine to exact enormous wages from their employers; the taylor, the ſhoemaker, the hatter, the weaver, the ruſtic labourer will do the ſame; and thus theſe fooliſh and wicked men make their crime its own puniſhment, ſince they become the cauſe of raiſing on themſelves the price of every article of food and cloathing they conſume, of every tool they employ in their reſpective trades. Let not, then, the combining tradeſman, or labourer, vainly imagine, that he ſhall become richer, or increaſe his comforts by extorting increaſed wages from his employer; nothing can be farther from the truth: for if he gains, on the wages of the one trade exerciſed by himſelf, he is ſure to loſe, in proportion, on all the trades and callings, exerciſed by all other labouring men in the community; for, to every one of them he will find occaſion to reſort, in the courſe of the year, by purchaſing ſome thing or other which it produces. He will find himſelf obliged to pay dearer, than he otherwiſe would, for his bread, his beer, his potatoes, his meat;—the hat, the coat, the ſhirt, the ſhoes he wears;—for the apparel of his wife and children;—for the room which he inhabits;—the very bench or ſtool on which he ſits, and the tool, or inſtrument, with which he executes his labour. Thus, by the deſtructive ſpirit of combination, the labouring poor are, without being ſenſible of it themſelves, engaged in a cruel inteſtine warfare of exaction, and eagerly employed, to diſtreſs and impoveriſh each other." P. 191.

With reſpect to the manufactures, which ought to be eſtabliſhed and encouraged in Ireland, this author juſtly obſerves, that they are dictated by nature itſelf; for inſtance, the cultivation of particular plants ought to be eſtabliſhed on thoſe ſpots which ſeem to be peculiarly fit for their production. The rearing of ſheep and other animals ought to be confined to thoſe rocky ſpots, which, being lightly covered with earth, produce only a ſhort and ſweet herbage; and ſo forth. In ſhort,

" Induſtry may bring to perfection, may combine, modify, and employ in different productions of art, the productions of nature; ſhe cannot change their eſſence. Nature is liberal to thoſe who cultivate her; but it is for man, to follow and embelliſh, not to force, to violate, or counteract her."

Chapter the ſecond contains, general obſervations on the preference of one manufacture to another. It is divided into five ſections; the titles of which are, firſt, " a limited capital ſhould not embrace too many objects at once"; ſecondly, " manufactures conſidered on the ground of intrinſic excellence and value"; thirdly, " manufactures ſtill further examined on the ground of intrinſic excellence and value"; fourthly, " manufactures conſidered with regard to the political circumſtances, the domeſtic habits, and foreign relations of a country"; fifthly, " compariſon of manufactures with regard to the peculiar circumſtances of a country continued".

The

The ſubjects of thoſe ſections are not ſuſceptible of much abridgment, principally on account of their mutual connexion with one another, and with a variety of local and temporary circumſtances.

The third chapter treats of certain manufactures conſidered in detail, with a reference to the natural and political ſituation of Ireland. It is divided into ſeven ſections, the titles of which are, firſt, "of the linen manufacture"; ſecondly, "of the woollen manufacture"; thirdly, "the cotton manufacture"; fourthly, "the three preceding great manufactures compared"; fifthly, "of the ſilk manufacture"; ſixthly, "of hardware and other manufactures, where fire is the principal agent"; ſeventhly, "miſcellaneous obſervations on ſome other manufactures".

The linen manufacture is undoubtedly the principal concern of Ireland; for in whatever point of view it can be conſidered, the advantages derived from it are exceedingly great. Every branch of it employs the products and the labourers of that ſame country, and no part of it is in want of foreign articles. Thus the flax of the beſt quality is abundantly produced and prepared in Ireland; the weavers, the bleachers, the venders, and the carriers to foreign markets, are all Iriſh.

"To ſhew", Mr. P. obſerves, "the vaſt importance of the linen manufacture, I ſhall ſtate an extract from the public accounts of Ireland. They make the average yearly value of linen cloth and yarn exported from *Ireland* during thirty years, beginning with the year 1748, and ending with the year 1778, £1,228,148——they make the average yearly quantity of linen cloth exported from this country during ſeven years, ending with the year 1777—20,252,239 yards. They make the average yearly quantity of yarn exported during the ſame period, 31,475 cwt. and during thoſe periods the manufacture was almoſt entirely confined to the province of Ulſter." P. 226.

The woollen manufacture formerly was very extenſive in Ireland. But this author laments the neglect of it at preſent. He ſhows ſome cauſes of its diminution, and at the ſame time points out the means by which it might be promoted, and might be rendered of the utmoſt advantage to that country.

The cotton manufacture muſt be conſidered as an eſtabliſhment of recent date in Ireland; yet it has already obtained a conſiderable footing in that iſland. The legiſlature of the country has ſhown a laudable ſolicitude to encourage and protect it, and fair hopes of its rapid advancement are now entertained.

With reſpect to the ſilk manufacture, it may be obſerved, that it has of late experienced a conſiderable diminution in every country, owing to the preſent prevailing cuſtom, which renders the conſumption of ſilk for the garments both of men and

and women, nothing like what it was in former times. But in Ireland, this author ſays,

" The ſilk manufacture was formerly of much greater extent and dignity, than it is at preſent; yet, ſtill it is reſpectable, even in decay. Many of its productions are ſtill in conſtant uſe, and though the conſumption of ſilken fabrics is wonderfully diminiſhed, it affords employment to a large number of perſons. Of thoſe perſons many are women and children, a circumſtance which muſt always entitle a manufacture to the conſideration and ſupport of an enlightened legiſlature." P. 254.

Other manufactures are not very forward in Ireland, which, in general, is owing to the want of ſome indiſpenſable article; thus the hardware manufacture is in a low and contracted ſtate, principally from want of fuel. The like obſervation may be extended to other manufactures.

In a ſhort introduction to the ſecond book (which treats of the encouragement of manufactures in Ireland) Mr. P. conciſely ſtates the general meaſures which ought to be purſued for the extenſion of induſtry, for the improvements of manufactures, and for the increaſe of national proſperity. He likewiſe adverts to the obſtacles which are commonly oppoſed to trade and manufactures in every country.

The firſt chapter of the ſecond book treats of general methods of promoting induſtry and arts, of unequivocal utility and certainty in their operation. It is divided into nine ſections, the titles of which are, firſt, " application of philoſophy and ſcience to manufacture"; ſecondly, " the abundance of proviſions and agriculture"; thirdly, " of frugality, with a glance at the prodigality of Ireland"; fourthly, " ſubject of the prodigality of Ireland continued"; fifthly, " of the removal of manufactures from the capital"; ſixthly, " of morals and public inſtruction"; ſeventhly, " the ſubject of morals and public inſtruction continued"; eighthly, " of regulation and controul"; ninthly, " of charitable loans".

The influence of philoſophy, chemiſtry, and mechanics in manufactures, which in fact are only branches, or practical applications of thoſe ſciences, is too obvious and too generally underſtood at this time, to need any particular elucidation. This author's obſervations are, however, juſt and properly expreſſed; and he mentions ſeveral inſtances of very great improvements which, of late, the manufactures have derived from the aſſiſtance of the above-mentioned ſciences.

Of the means neceſſary for the advancement of manufactures, Mr. P. looks upon the abundance of proviſions as the principal; and for this purpoſe agriculture muſt, in the firſt place, be encouraged.

" We

"We muſt", Mr. P. juſtly ſays, "look to the huſbandman, and the ſhepherd, for the raw materials of our moſt important manufactures. The former ſupplies us with flax and hemp; the latter with wool. An abundant ſupply of food, for our manufactures, is alſo offered by fiſheries, which may be carried on with great advantage, from all the ſhores of the kingdom. Every encouragement, therefore, which is given directly, to agriculture and fiſheries, by encreaſing the ſupply, and diminiſhing the price of food, is indirectly an encouragement to every branch of manufacture." P. 289.

After the means of ſubſiſtence, the next requiſite for the advancement and proſperity of manufactures, this author ſays, is frugality, together with correctneſs and ſimplicity of manners. He briefly conſiders the tendency of thoſe particulars in every country, and then applies his obſervations particularly to Ireland.

"All Ireland", he obſerves, "is, in ſome degree, in the ſituation of a great capital, practiſing a luxury beyond its means, and exhibiting the varieties of unproductive labour. Its principal trade is the importation of foreign luxuries, and the drain, which this diſadvantageous traffic, and a numerous band of abſentees occaſion, is only ſupported by the exuberant productions of a moſt fertile ſoil, and the ſolitary aid of the linen manufacture. There are few countries, of the ſame ſize and population, where ſo many idlers are fed, with the bread of the induſtrious." P. 296.

In the fourth and following ſections of the ſame chapter Mr. P. recommends, in the ſtrongeſt manner poſſible, firſt, the removal of manufactures from the diſſipation and the vices of a large city, which, joined to the impure air, relax and debilitate the frame, at the ſame time that they corrupt the mind of the induſtrious; ſecondly, the inſtitution of committees of moral inſpection and public inſtruction in each diſtrict or pariſh, for the diffuſion of knowledge, and the preſervation of morals; thirdly, the eſtabliſhment of certain regulations, which may operate ſo far only as to prevent encroachments from one part of the community on the other; fourthly, the expediency of aſſiſting manufacturers with certain loans, which may enable him to purchaſe the articles neceſſary for his work.

"I am convinced", Mr. P. ſays, "that he who lends a ſum to a manufacturer, and ſtrictly holds him to repayment, as ſoon as repayment is in his power, is more truly his friend, and will ſerve the cauſe of induſtry more effectually, and extenſively, than he who ſhould beſtow an equal ſum, without any expectation of return, on the manufacturer in queſtion."

The ſubject of chap. II. is, ſchemes for the encouragement of induſtry, and the advancement of manufactures whoſe utility is queſtionable. It is divided into ſix ſections on the following

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ing particulars: firſt, "on bounties"; ſecondly, "on protecting duties"; thirdly, "on eſtabliſhments for the proſecution of trade and manufactures by government, or the public on its own account"; fourthly, "on corporations"; fifthly, "on the maximum in the price of labour"; ſixthly, "on foundations".

Thoſe ſubjects are examined under different points of view. Various reaſons are ſtated to prove their uſe or their bad tendency; and the opinions of ſome able writers on the ſubjects are mentioned, and, according to their merits, are either recommended or refuted.

The third chapter contains brief notes reſpecting the encouragement of ſpecific manufactures. It is divided into ſix ſections, the titles of which are, firſt, "the linen and hempen manufacture"; ſecondly, "of the woollen manufacture"; thirdly, "of the cotton manufacture"; fourthly, "of the paper manufacture"; fifthly, "on the providing food for the manufacturers"; ſixthly, "miſcellaneous obſervations and concluſion." In this laſt chapter the immediate application of the means of encouragement, which have been examined in the preceding part of the Eſſay, is particularly pointed out; ſuch as the moſt expedient method of ſecuring the growth of the materials; the neceſſary amelioration of the ſubſervient machinery; the expediency of impoſing taxes on the importation of certain articles, which might be fabricated at home; and other ſimilar regulations.

Having thus given an idea of the various parts of this very extenſive Eſſay, we may, upon the whole, obſerve that the ſtyle is perſpicuous and methodical. In almoſt every page this author ſhows his thorough knowledge of the ſubject, and he always reaſons with moderation and propriety. But ſeveral of his obſervations are trivial or ſuperfluous; and a good many topics have been unneceſſarily ſpun out to too great a length. By a contraction of the latter, and a ſuppreſſion of the former paſſages, this Eſſay might perhaps be compriſed within the half of its preſent ſize.

(To be concluded in our next.)

ART. II. *The Triumph of Muſic; a Poem, in ſix Cantos. By William Hayley, Eſq.* 4to. 148 pp. 10s. 6d. Payne, &c. 1804.

THE author of the preſent Poem, Mr. Hayley, has been too long before the public as an original writer, for us to feel ourſelves called upon to characterize either the merits or defects

defects of his poetical ſtyle. There are few readers or judges of Engliſh poetry, who have not already formed their opinion on that ſubject, which it would be a vain attempt for us to endeavour, even if we thought ourſelves able, to correct. The final judge of poetical merit is public opinion, which being the gradual reſult of many critical deciſions, formed by competent judges, cannot reaſonably be oppoſed by any ſingle pen.

What it is moſt material for us to ſay, reſpecting the preſent production, is, that it contains a very intereſting ſtory, including ſeveral romantic but not altogether improbable incidents. The virtuous love of Lucilio and Venuſia, the dark revenge of Donado, the penitence and ſelf-inflicted ſolitude of Manfredi, and the beautiful ſcene of his retreat, all diſpoſe the mind to pay attention to the tale; the winding up of which is well contrived, well concealed, and extremely gratifying to the reader when at length developed. We would not interrupt, by anticipation, the pleaſure of the readers whom our report may lead to peruſe the Poem, and therefore refrain from ſtating the circumſtances of it; contenting ourſelves with producing one or two ſpecimens of the mode of narrating. To theſe we may premiſe the obſervation, that to relate a ſtory in verſe, without the aid of epic dignity, is a taſk of great difficulty. Dryden himſelf, who had more genius than almoſt any other poetical fabuliſt can pretend to, will yet be found to exemplify this difficulty, by many unavoidable inequalities. If this has happened alſo to Mr. H. which in our opinion it has, in ſuch a proportion as might be expected, what we have ſaid will in part excuſe it. The retreat of the ſecluded Manfredi, near Milan, will afford a favourable part of the narrative.

" And now with zeal, that 'ſcapes all ſearching eyes,
By nightly journies, and by deep diſguiſe,
The friendly prieſt has led the tender pair,
Where quiet ſeems to conſecrate the air;
Where penſive fancy, with a voice ſedate,
Appears to whiſper all who paſs the gate,
" Ye, who have enter'd, baniſh every fear,
For ſafe tranquillity is ſovereign here!"—
In times remote, this fair, and fertile ſpot
Of a young noble form'd the buſy lot;
Manfredi's anceſtor! his active mind
Indulg'd unbounded love for arts refin'd.
Here, with a ſkilful architect his friend
He bade his ſtatues, and his ſhrines aſcend;
Here he ſo mingled, with his cells and towers,
His ſtreams, his paſtures, and his ſylvan bowers,
The charms of Greece to ſecond life he rais'd;
In one bright villa all Arcadia blaz'd.

But

But here, where new-born art attain'd her prime,
Raſh prodigality, aſſiſting time,
Half its profuſe magnificence deſtroy'd,
Ere its new lord the verdant ſcene enjoy'd.
When firſt this heritage became his lot,
Manfredi ſigh'd o'er the diſmantled ſpot;
For ſtatues, of prime note, had fled away;
Towers fell, and temples trembled in decay.
Still with ſunk charms, yet awfully ſerene,
The ghoſt of grandeur ſeem'd to guard the ſcene.
Manfredi's penetrating eye could ſee
All it had been, and all it yet might be:
Tho' in the mould'ring villa he had found
Scarce half the beauties, that once deck'd the ground,
Yet, as theſe ſuited his afflicted ſoul,
He deem'd the half ſuperior to the whole.
The relicks, ſoon with guardian order grac'd,
He cheriſh'd with neat care, and penſive taſte.
His houſe, beneath whoſe roof a prince might dwell,
In part unfurniſh'd ſtands, a ſumptuous ſhell!
In parts, with modeſt elegance compleat,
For many a friend might form a choice retreat.
Open arcades of different aſpects run
To catch the riſing, and the ſetting ſun;
O'er theſe apartments, of nice order riſe;
Each with a proſpect to enchant all eyes!
His eaſtern wing allotting to his gueſt,
Lonely Manfredi lurks within the weſt;
But like a ſecret miniſter of good,
Some unſeen genius of a ſacred wood,
With quiet bounty, ſearching as the air,
Broods o'er the charge confided to his care;
And, tho' for ever to their ſight denied,
Leaves not a want, they ſuffer, unſupplied." P. 58.

We think Mr. Hayley miſtaken in mixing ſo much lyric compoſition, however accounted for, amidſt his narrative. Sonnets, in particular, are ſeldom intereſting, even when they ſpeak the feelings of living agents; but when they are formed for imaginary perſons, in fabled ſituations they are ſtill leſs powerful. The Sonnets here introduced are numerous, and all of the regular conſtruction. The following appears to us one of the beſt among them; and is particularly elevated by the happy and pious application of the laſt line.

" Wiſely from man his maker has withheld
Freedom of option, or to live, or die;
Elſe, quick to quarrel with a cloudy ſky,
The human ſpirit, by caprice impell'd,
Or lur'd by fiends, who 'gainſt their God rebell'd,
Would ſpurn exiſtence, Heaven's rich gift belie,

And

And from the ſlander'd charms of nature fly,
Leagued with her foes, by virtue to be quell'd.
In changeful ſcenes, mortality's domain!
Let piety prepare the mind elate
Bliſs to enjoy, or ſorrow to ſuſtain,
Firm as her ſightleſs bard, whoſe heavenly ſtrain
May reconcile the ſoul to lingering fate!
" They alſo ſerve, who only ſtand, and wait." P. 100.

Many hymns and ſongs are alſo interſperſed; among which, we may ſelect this:

" Lord! who haſt call'd, with ſovereign power,
The heart thy real throne,
May I perceive thee every hour
Eſtabliſh'd in my own!
Unſtain'd, like glory's vital ray,
In ſcenes by ſeraphs trod,
Make thou the temple, day by day,
More worthy of the God!" P. 95.

Recollecting the humorous obſervation made in the lively Antijacobin newſpaper, on the phraſe " ſweet enthuſiaſt", &c. we wiſhed, with a ſmile, not to have met with it ſo often here; but on this and other objections, of more or leſs weight, for the reaſons already aſſigned, we do not think it neceſſary to dwell; but willingly give our general approbation to the tale.

ART. III. *The Hiſtory of Scotland, from the Union of the Crowns, &c.*

(Continued from p. 400.)

WE have beſtowed merited praiſe on the arrangement of Mr. Laing's Diſſertation on the murder of Darnley; but we cannot praiſe the abruptneſs of his tranſition from the facts previous to the murder, to thoſe by which it was ſucceeded. The murder itſelf was attended with very ſingular circumſtances, furniſhing much of that moral evidence which he deems more ſatisfactory than direct proofs. Why were not theſe circumſtances fully and fairly ſtated, and the evidence ariſing from them laid before the reader?

This omiſſion, we think, can be attributed only to Mr. Laing's profeſſional habits. He undertook to defend the character and conduct of the Scottiſh rebels, and to eſtabliſh the

guilt of the unfortunate Queen; and conſidering himſelf as an advocate addreſſing a jury, he may have thought that it became his character to bring forward only ſuch evidence as appeared fit for the purpoſe of his pleading. Though we are not retained on either ſide, we beg leave to ſupply his omiſſion, and to call the reader's attention to the real ſtate of the controverſy, and to the very ſingular manner in which Darnley was murdered.

The friends of Mary ſay, that the murder was deviſed by Murray and his aſſociates, and perpetrated by ſome of them, in ſuch a manner as ſhould excite the public ſuſpicion againſt the Queen; and they add, that the object of all this was to carry into effect the plot which had been formed, before her return from France, to precipitate her from the throne, and place her baſtard-brother at the head of the government. Her enemies, on the other hand, alledge, that the murder was conceived by herſelf and Bothwell, only that ſhe might rid herſelf of a capricious huſband, and marry the man with whom ſhe had for ſome time been engaged in a criminal amour.

That the Queen had any criminal intercourſe with Bothwell during the life of her huſband, is in itſelf extremely improbable, and reſts on no other evidence than a ſeries of letters and ſonnets, &c. which have long been abandoned, as palpable forgeries, by her enemies as well as by her friends. Suppoſing the caſe, however, to have been otherwiſe, why ſhould ſhe have preferred the getting rid of her huſband by murder, rather than by thoſe methods which Lethington aſſured her, in the preſence of Murray and his friends, that they had deviſed for making her quit of him, with ſafety to her honour, and without injury to her ſon? Does the guilt of murder loading the conſcience add a zeſt to the enjoyment of ſenſual love? Or had Mary ever appeared to delight in blood?

But, granting that ſhe had united in herſelf the diſpoſitions of Nero and Meſſalina, what motive can ſhe be conceived to have had for murdering her huſband, by *blowing up with gunpowder the houſe in which ſhe herſelf had lodged him?* To carry into full effect all the plans which ſhe is ſaid to have formed, it was abſolutely neceſſary that ſhe ſhould preſerve the eſteem of at leaſt a great part of her ſubjects; but as ſhe is admitted by all to have been no fool, ſhe could not hope to retain the public eſteem, ſhould ſhe ever be diſcovered to have imbrued her hands in the blood of the man whom, by every tie of duty and honour, ſhe was bound to protect from illegal violence. In ſuch circumſtances, ſurely ſhe would have had recourſe to poiſon or to private ſuffocation, had ſhe intended

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to murder Darnley; and not have firſt ſuffocated him, then carried his body into an adjoining garden, and at laſt blown up the houſe, in which ſhe had ſo very lately taken leave of him with every expreſſion of endearment.

"Darnley was at all times in her power; he had long been in a languiſhing ſtate of health, after a dangerous malady. This was moſt favourable for her purpoſe, if ſhe meant to be his murderer. His ſudden death, under theſe circumſtances, would have been no wiſe ſurpriſing; it would have been conſidered as the natural termination of his diſeaſe. As it is agreed by all the hiſtorians that he was ſuffocated,* why not reſt upon that? when Darnley's breath was ſtopped her purpoſe was effected. Why, contrary to every conſideration which common ſenſe could dictate, ſhould the Queen think of proclaiming this murder in the face of day to all the world, attended with every circumſtance of horror, and ſuch as to fix ſuſpicion on herſelf? Humanity, conſcience, *common ſenſe*, all revolt againſt the ſuppoſition of Mary's having the ſmalleſt concern in, or foreknowledge of Lord Darnley's murder;"—

and the whole maſs of this author's moral evidence of her guilt, as it lies ſcattered through his book, from the beginning to the end, is lighter than air, when put in the balance againſt this one moral proof of her innocence.

But why might not Murray and his aſſociates have had recourſe to poiſon or private ſuffocation, as well as the Queen, had they reſolved to murder Lord Darnley? Bothwell, whom the friends of Mary conſider as one of thoſe aſſociates, and

* The learned Whitaker, from whom it is not often ſafe to differ in opinion, thinks that Darnley was not previouſly ſuffocated, but really blown alive into the air with the fragments of the building, and killed by the violence of his fall. He calls the ſtory of his ſtrangulation the rebel lie of the day; and we readily admit that the rebels were capable of fabricating any lie to ſerve their purpoſe; but we cannot conceive what purpoſe ſuch a lie as this could ſerve. Beſides, it ſeems to us hardly poſſible that Darnley and his ſervant could have been both blown into the air and killed by their fall, without marks of violence appearing on their dead bodies. From the very nature of the expanſive force of gunpowder, we apprehend that if they had been blown up, they muſt have been blown *through* the roof of the houſe, and their bodies mangled in a dreadful manner; for we believe it to be a fact, that ſuch perſons as have been ſaved from ſhips blown up at ſea, have been generally, if not always, ſtationed, at the time of the exploſion, on the tops and upper decks; thoſe below being killed by the fragments of the veſſel. On this point, therefore, we have adopted the opinion of Tytler and all the hiſtorians; and we have adopted it the more readily, becauſe we can conceive the motives of the conſpirators for a conduct, which in Mary would have been utterly unaccountable. See Tytler's Inquiry, p. 84, &c.

whom all admit to have been one of the murderers, had at this period unreſtrained acceſs to that unfortunate prince; and it was little leſs conſiſtent with his ambitious views, than with the views attributed to the Queen, to bring upon himſelf the ſuſpicion of ſo foul a crime. He aſpired, if not to the crown, at leaſt to regal power; and it would ſurely have been prudent in him not to proclaim to the public at large, that he had prepared the way for his own elevation by murdering the King, with every circumſtance of horror and atrocity.

The prudence of this is indeed ſo obvious, that, limited as Bothwell's underſtanding appears to have been, it could not have eſcaped him, had the murder been deviſed by himſelf; or had he received from the Queen any hopes of obtaining her hand on the death of her huſband. The friends of Mary therefore contend, that the *manner* in which Darnley was murdered could not have originated even with Bothwell; but that it *muſt* have been deviſed by that junto who wiſhed to exclude her from the government before her return from France; who laboured to prevent her marriage with Darnley; who roſe in open rebellion againſt her on their diſappointment; who murdered her ſecretary in her preſence, for the obvious purpoſe of deſtroying her child if not herſelf; and who afterwards, in terms which though dark and ambiguous when uttered, were clearly illuſtrated by the event, offered by the mouth of Lethington, and in the preſence of Murray, "to find one moyen to make divorcement betwixt hir grace and the King her huſband, without prejudice of her ſone." The object which they had in view was not ſimply to murder Darnley, but to make his murder notorious while he was under the immediate protection of the Queen, that the odium of ſo foul a crime might fall directly upon her, and render her government hateful to the nation. To accompliſh this object the more completely, they drew into their conſpiracy the Earl of Bothwell, on whom Mary had lately beſtowed ſeveral places of power and profit, as the reward for his fidelity, both to herſelf and to her mother, and who was ſuppoſed to have great influence in directing her councils. On the ambition of that profligate and vain-glorious man, who ſeems to have been a ſtranger to every virtue except the loyalty of a ſoldier, they eaſily practiſed, by holding out to him the proſpect of marrying the Queen; and his objections to the propoſed mode of murdering the King would, in ſuch circumſtances, be naturally over-ruled by his own conſciouſneſs that it was not popular eſteem, or an unſtained character, but the ſupport of the conſpirators alone, to which he could truſt for

for the accompliſhment of his towering hopes. No paſſion more completely clouds the underſtanding than exceſſive ambition; and Bothwell, intent only on the deluſive proſpect which had been preſented to his view, would, of courſe, overlook the conſequences of blowing up with gunpowder the houſe in which the Queen had lodged her huſband.

Theſe conſequences, however, were undoubtedly foreſeen by the *original* conſpirators, whoſe object was to involve both the Queen and Bothwell in ruin.

"One part of their plan, and a ſtriking one, was to leave no room to doubt but that Lord Darnley muſt have died a violent death, and to proclaim to the world that he was murdered, and the murder conducted by perſons in power."

Bothwell appeared at that period to ſtand higheſt in the eſteem of his ſovereign; or, if any perſon could be ſuppoſed to ſhare it with him, that perſon was the Earl of Murray. But Murray, under the pretence of viſiting his wife at St. Andrew's, formally aſked and obtained leave to depart from court immediately before the perpetration of the murder; and, in theſe circumſtances, to whom could ſuſpicion point, but to the Queen and Bothwell? To the Queen and Bothwell accordingly it did point; though Murray's mind was ſo fully charged with the idea of the murder, that *looking throw his fingeris theirto*, according to Lethington's prediction, *and behalding the doings* of the actual murderers, he ſaid to a truſty ſervant, as he was riding through Fife, on the very day before it happened, *this night, ere morning, the Lord Darley* (Darnley) *ſhall loſe his life*!*

This unguarded exclamation, ſo unlike the uſual caution of the *gude regent*, was the natural overflowing of a heart elated by the near proſpect of attaining the object of its moſt ardent deſires. It was uttered, however, to a confidant and dependent, and therefore not revealed to the public till the conſpirators had fixed the ſuſpicion of guilt on the Queen; precipitated her into a train of other diſaſters; wreſted from her hands the ſceptre; placed her baſtard-brother at the head of the government; and thus accompliſhed the object of that plot, which had been formed before her return from France, and never, for a moment, loſt ſight of by Murray and his aſſociates.

In this view of Darnley's murder, every circumſtance of it, however ſingular, may be naturally accounted for, ſay the advocates for Mary; for they were all calculated to ſerve the

* Whitaker, vol. iii, p. 276.

purpoſe

purpoſe of the conſpirators, who may have had their own reaſons even for putting him to death, and carrying the dead body into the adjoining garden, before they ſet fire to the mine which blew up the houſe. They might have ſuppoſed it poſſible that Darnley, though he could not eſcape unhurt, might eſcape with life from the dreadful exploſion; and they were determined to make ſure of his death at all events. It might have been part of their plan to harangue the multitude over the dead body, and, by keeping out of view the defects of Darnley's character, and expatiating on his youth and external accompliſhments, excite an inſurrection in Edinburgh, as Antony had in Rome, by artfully declaiming over the dead body of Cæſar. Or they might have imagined that the Queen, unaccuſtomed to ſcenes of death, would avoid with horror the body of her murdered huſband, and from that circumſtance intend, according to the ſuperſtitious notions of the age, to derive a popular argument for that guilt, with the ſuſpicion of which they were determined to load her.

But if either of theſe two laſt-noticed ideas entered into their original deſign, it would naturally occur to them that the body, if left to ſhare the fate of the building, might be blown to atoms, or ſo completely buried as not to be found in time for their purpoſe.

"Thus the circumſtances attending the death of Lord Darnley, which, with the Queen's enemies, have been held up as ſtrong evidence of her being the author of it, when judged of according to the principles of common ſenſe, appear to be altogether irreconcileable with any rational plan which ſhe could have deviſed for that end. On the contrary, when deliberately conſidered, they afford, in our apprehenſion, an invincible argument of her innocence, and abſolute ignorance of it; while, at the ſame time, they lead to the ſtrongeſt preſumption, that the plan of Lord Darnley's aſſaſſination, with all its circumſtances of horror, was framed, deviſed, and executed by the Earl of Murray and his aſſociates, to pave the way for her deſtruction and their uſurpation."*

Mr. Laing, without taking the ſlighteſt notice of this reaſoning, of which the greateſt part had been ſtated by Tytler, infers the Queen's guilt from the *ſtyle* in which ſhe wrote of the King's death to her friends at Paris.

"She exaggerated" he ſays, "the effects of the exploſion, the diligence which the privy-council had already exerted to diſcover the murderers, and her own reſolution to exact a rigorous and exemplary vengeance; but no expreſſion of affliction, or pity for his untimely fate, not even the name of huſband, eſcapes her pen. On the con-

* Tytler, vol. ii, p. 88.

trary,

trary, ſhe ſeems to congratulate herſelf on her own eſcape; intimates that the enterprize was directed as well againſt her as the King, as ſhe lay moſt part of the laſt week in the ſame lodging, remained there with moſt of the lords till midnight; *and of very chance tarried not all night, by reaſon of a maſk at the abbey; but we believe it was not chance, but God, that put it in our head.*" P. 47.

He who infers from theſe circumſtances that the Queen was privy to the murder of her huſband, muſt have a mind far eſtranged indeed from that charity which thinketh no evil. It was hardly poſſible to exaggerate the effects of the exploſion, as they are deſcribed by the writers on both ſides of the queſtion; it was ſurely moſt natural to congratulate herſelf on her own eſcape, as ſhe could not help concluding that the conſpiracy had been formed as well againſt her as againſt the King; and her expreſſing no extravagant grief for the untimely fate of Darnley is to us a moral proof of her innocence. Had ſhe been his murderer, her expreſſions of affliction would probably have been exceſſive; but the court of France knew the terms on which ſhe and her huſband had lived: and her language, being the language of truth, outſtripped not the moderation of her feelings.

But in the proclamation which ſhe iſſued next day, ſhe offered a reward of 1661. ſterling, to the diſcoverer of the murderers; and the author inſinuates that, had ſhe been innocent, ſhe could not have offered ſo ſmall a ſum. Yet he himſelf informs us that, in the reign of Queen Anne, when the value of money had fallen greatly, Lord Bamff ſold his hereditary ſeat in Parliament for *eleven pounds twelve ſhillings*, and adds, that "ſuch bribes are quite adapted to the poverty of the country in thoſe times"!

We are then told that, on the ſame day on which her huſband was buried, Mary conferred on Durham, the ſervant who had *deſerted or betrayed him*, a place about the perſon of her ſon; and on the Earl of Bothwell the reverſion of the feudal ſuperiority of Leith. But Robertſon, the only author referred to for theſe facts, ſays not one word of Durham's *treachery* and *reward;* from which circumſtance ſome judgment may be formed of Mr. Laing's accuracy in making quotations. The ſtory of Durham we believe to be a falſhood, without even the ſhadow of foundation; for were it a fact, the author would ſurely have known where he found it. This is really puſhing the duty of the advocate too far; though it is not to be compared with the following extraordinary aſſertion;

"The Queen and Bothwell had already retired to Seton, where a penſion was conferred on Seigneur Francis, the very day after the placard

placard* appeared; and all enquiry into the murder was ſilently, yet *ſo completely abandoned*, that from the proclamation iſſued on the 12th, it does not appear that a privy-council was once held till the 1ſt of March, when it met for the diſpatch of indifferent affairs." P. 50.

Were this account of the Queen's conduct true, it would be a complete proof of the guilt of Murray, who returned to court a few days after the murder; remained there for two months; attended all the privy-councils; and lived in ſtrict intimacy with the Earl of Bothwell! But this account is not true. The Earl of Lennox, the father of Darnley, in a letter to the Queen, dated Houſton, 20th of Feb. 1567, far from inſinuating that all enquiry into the murder was completely abandoned, thanks her for a *moſt gracious and comfortable letter* which he had received from her on that ſubject, and acknowledges with gratitude *the travel and labour* that ſhe was taking to diſcover the guilty!

But Mary muſt have ſuſpected ſomebody? Certainly; and there is reaſon to believe that ſhe did ſuſpect Morton. Nay, ſays our author;

"If innocent, ſhe was not left to the pretext of ignorance, and her ſuſpicions *muſt, indiſputably*, have pointed *towards Bothwell*. Voices were heard in the ſtreets at midnight, paintings were affixed to the public buildings, to denounce the murderers; nor was Mary ignorant of the placards accuſing Bothwell and his accomplices, her ſervants, and *herſelf*"!

Far be it from us to apply to Mr. Laing the character which Swift draws of lawyers in general;† but, on this occaſion, he really appears "diſpoſed to pervert the general reaſon of mankind." If Mary was innocent, her ſuſpicions muſt indiſputably have pointed *from* Bothwell; for ſhe could not but be conſcious of her *own* innocence; ſhe knew that Bothwell had hitherto been remarkable for his *loyalty*; ſhe muſt have been aware, that among her factious nobles he had many ſecret enemies, for the part which he had acted after the murder of Rizio; and ſhe would naturally, and even *neceſſarily*, conclude that the perſon who, in his placards, had dared to accuſe *herſelf* falſely of the murder of her huſband, would not heſitate to accuſe falſely of the ſame crime her moſt *faithful ſervant*. After the appearance of the placards, it was utterly impoſſible for a mind like Mary's to *ſuſpect* the guilt of Bothwell, till eſtabliſhed by the moſt complete proof. This circumſtance fully accounts for what the preſent author cenſures

* Of this placard and others we ſhall take ſome notice by and bye.

† Gulliver's Voyage to the Houyhnhnms, ch. 5.

in

in her correſpondence with Lennox; a correſpondence which, even in the diſtorted view of it which he has given, appears in every reſpect proper, and worthy of a Queen.

"The placards, ſhe ſaid, were ſo numerous, and the names ſo different, that ſhe knew not on which to proceed; but if any were named whom HE thought worthy of trial, upon information from HIM, ſhe would take ſuch cognizance of them as might ſtand with the laws."

Lennox accordingly accuſed Bothwell, but in ſuch a way as muſt have effectually prevented the Queen from ſuppoſing him guilty, if ſhe was conſcious of her own innocence; "for inded", ſays ſhe, "as ye wrait, we eſteem ourſelves party, gif we were reſolute of the auctours." Bothwell, however, is ordered on his trial, and Lennox requeſted to attend on the 12th of April, to make good his accuſation. The trial was indeed a moſt ſolemn mockery of juſtice; but the author arrogates to himſelf a very ſingular dominion over the minds of men, when he ſays, that

"From the whole circumſtances, and correſpondence on the ſubject, *no doubt can remain with an impartial mind*, that Mary, *conſcious of Bothwell's guilt*, and of the ſuſpicions entertained of her own connivance, endeavoured to prevent, and afterwards to fruſtrate the accuſation, by precipitating a trial which ſhe could not with decency refuſe." P. 58.

How can *ſhe* be ſaid to have endeavoured to *prevent* the accuſation, when ſhe called upon Lennox to name ſuch as he thought worthy of trial? and what evidence is there that *ſhe* endeavoured to *fruſtrate* the accuſation, or that *ſhe precipitated* the trial? Mr. L. urges none; and it is really too much to require us to adopt, on his bare aſſertion, an opinion, not only improbable in itſelf, but alſo in direct oppoſition to the *proofs* urged by Whitaker and Tytler, that the whole plan of Bothwell's trial and acquital, and ſubſequent marriage with the Queen, was concerted and carried into effect by Murray and his aſſociates. The apology which the author makes for Murray's withdrawing before the commencement of the trial is ridiculous, and utterly inconſiſtent with that ſtateſman's character. Murray was no fool nor coward. He had courage to meet danger in any cauſe which he choſe to maintain, and had already proved himſelf more than a match in ſagacity both for Huntley and for Bothwell. Had it been his wiſh to convict Bothwell, he would have joined his influence to that of the timid Lennox; and far from retiring, "becauſe he diſapproved, and refuſed to ſanction an acquittal procured by the Queen's colluſion", he would have aſſembled

bled his retainers, and, ſupported by the whole Proteſtant intereſt of the kingdom, would very quickly have brought Bothwell to the block. Mr. Laing's reaſon for his departure is, indeed, a proof of his guilt; for if Murray was not in the ſecret, how could he poſſibly *know*, when he reſolved on his expedition to France, that Bothwell would be acquitted? His ſuſpicions might have been ſtrong; but if ſo, it was his duty to remain at home, and exert, in ſupport of juſtice, ſome part of that influence and addreſs, which he had ſo often employed in the cauſe of rebellion, and which he ſoon afterwards employed to impriſon his ſiſter and ſovereign, for her pretended knowledge of that very crime, which he now refuſed his aid to bring home to Bothwell! On either ſuppoſition, that of Mr. Laing or that of Mr. Tytler, Murray acted, on this occaſion, the part of a moſt conſummate villain: he deſerted his cauſe at a criſis when every ſenſe of duty required him to maintain it, and retiring to France, left to the Earl of Bothwell, as his moſt entire and truſty friend, the care of all his affairs in Scotland; and to his well-tried agents, Morton and Lethington, the management of that dear friend's trial.*

All, therefore, that the author ſays of the precipitancy with which the trial was hurried on, againſt the remonſtrances of Elizabeth and Lennox, is a mere *petitio principii* inſtead of an argument for the Queen's guilt. It is indeed one of the moſt ſhameful ſophiſms that we have ever ſeen; for Elizabeth's remonſtrance was written on the 8th of April, Lennox's on the 11th, and the trial had been fixed, as they both knew, for the 12th of that month, in conſequence of Lennox's earneſt intreaties to *haſten the trial*, which, in a letter dated 26th of February, he had declared was no parliament matter!

The trial, we admit, ſhould have been delayed; though, from repeated delays, Mr. Laing, and ſuch partizans as he, would have drawn the ſame concluſion which they have inferred from the precipitancy; but it could not have been delayed in conſequence of Elizabeth's remonſtrance, which, notwithſtanding his implied compliments to the goodneſs of that princeſs, he has himſelf proved could not reach Edinburgh ſooner than the *afternoon* of that day on which ſhe knew that the trial was to take place!† This circumſtance ſuggeſts to the mind many reflections, which the narrow limits of a Review will not permit us to expreſs; but we are ſurpriſed

* See Tytler, vol. ii, p. 98. And Whitaker, vol. iii. p. 282.
† See his note, p. 63.

that

that the friends of Mary have not ſtated more forcibly the moral proof which may be drawn from it, for the reality of that deep-laid plot, in which they ſay Elizabeth was leagued with the Scotch rebels. At all events, Mary could not, by her own immediate act, put off the trial, unleſs the office of a Scottiſh ſovereign was the ſame with that of an Engliſh Attorney-general. Every thing relating to the trial, as Mr. L. himſelf acknowledges, was regulated by *the privy-council;* and in that council Murray, Morton, and Lethington, unqueſtionably ſat with their dear friend Bothwell!

Mr. Laing next endeavours to prove, that Morton did not manage the trial for Bothwell; and becauſe he has diſcovered, as he imagines, a ſingle falſhood in Leſlie's Defence of the Queen, he very *ſagely* concludes, that no reliance can be placed on a ſingle fact in the inſtructions and proteſtations of *thoſe who adhered to that unfortunate princeſs!* But are there no falſhoods in the writings of Buchanan relating to Mary; in the hiſtory of the famous letters and ſonnets; or in the rebel accounts of the confeſſions of thoſe who were executed for the murder of Darnley? Theſe things have been proved to be nothing elſe than a complication of falſhoods; and, therefore, according to this mode of reaſoning, no reliance is to be placed on a ſingle fact in the *remarks* and *diſſertations* of thoſe who have at any time been embarked in the cauſe which the preſent author has undertaken to defend! The truth however is, that what "Mary's apologiſts appeal for to Leſlie" is confirmed by Camden, who wrote not on the authority of a Scotch refugee or a popiſh prieſt, to whom this PIOUS PROTESTANT forſooth admits no credit to be due, but under the patronage, and from the papers of *Cecil himſelf:* and that Morton concerted meaſures for the acquittal of Bothwell, and ſtood impannelled with him during his trial, has been ſo completely proved by Whitaker,* that it will require reaſoning very different from Mr. L.'s, to ſhake what he acknowledges to be now the univerſal belief.

But Mr. Tytler, one of Mary's moſt ſucceſsful apologiſts, affirms, on the authority of Leſlie, that Bothwell's acquittal was ratified by the eſtates in Parliament; and this, ſays Mr. Laing, is a groſs fiction! Is it indeed? How then comes he to aſſert, that "as ſome kind of *retribution* to Bothwell for his *paſt ſervices, dangers, and loſſes*, which are highly magnified, the grants and offices which he derived from

* Vol. i, pp. 302—304, and vol. iii. pp. 225—230.

the

the Queen, were approved and ratified in the moſt ample manner"? P. 73. Surely the eſtates in parliament did not mean to reward the ſervices of a traitor and aſſaſſin; and Mr. Tytler, who had too much ſenſe to ſuppoſe that Bothwell was *twice tried* for the ſame crime, very naturally and properly conſidered this conduct of parliament as a ratification of the acquittal by the court of juſticiary.

In the ſame parliament, which was held immediately after Bothwell's trial,

"The attainder of Huntley, and of his friends, was at laſt reverſed. But as Huntley had already conſented to Bothwell's divorce from his ſiſter, and marriage with the Queen, the inference that ſuch conſent was the conſideration, for which he was reſtored to his paternal eſtate and honours, can admit of no diſpute." P. 10.

If this be a legitimate inference, ſurely the author will not be ſo inconſiſtent as refuſe his aſſent to the following:

"In the ſame parliament, Murray's earldom was alſo ratified, according to Mary's promiſe before his departure". P. 73.

But as Murray had, in conformity with Lethington's promiſe,

"looked throw his fingeris to the murderers of Darnley, and beheld their doings, ſaying nothing to the ſame, and had likewiſe conſented to the Queen's marriage with Bothwell, the inference that ſuch connivance and conſent were the conſiderations for which this ratification was made, can admit of no diſpute".

That the one argument is as concluſive as the other, no *Engliſhman*, we are perſuaded, will preſume to deny; but that they are both fallacious is rendered incontrovertible by a document publiſhed by Mr. L. himſelf*, which fully accounts for the reverſal of Huntley's attainder, and the parliamentary confirmation of Murray's earldom.

The author of this Diſſertation next takes ſome notice of the famous, or rather *infamous* bond of the Scotch nobility, aſſerting the innocence of Bothwell; recommending him to the Queen as the moſt proper perſon that ſhe could chooſe for a huſband; and ſwearing, "*as they ſhall anſwer to God*", to fortify the ſaid Earl to the ſaid marriage, ſo far as it might pleaſe their ſaid ſovereign lady to allow, and therein to ſpend and beſtow their lives and goods, againſt all that live or die may"! Mr. Laing does not pretend to deny the exiſtence of that bond. He only inſinuates, that it was ſubſcribed in conſequence of a warrant from the Queen; and labours to prove, that it was *not* ſubſcribed by Murray. But that the inſinuation is falſe muſt

* Appendix, No. 7.

be obvious to every perſon of candour, from the unqueſtioned fact, that the ſubſcribers afterwards ſolicited the Queen's *pardon* for any accuſation that might be brought againſt them for ſeducing and betraying her into that marriage; and that Murray ſubſcribed it before he retired to France, and left it with his friend Bothwell, has been proved by Whitaker, with ſuch cogency of argument, that we ſhould as ſoon attempt to anſwer one of Euclid's demonſtrations, as to confute his proof of that hypocrite's ſubſcription. The taſk, however, our bolder author has attempted; with what ſucceſs the reader will be able to judge, by comparing what he replies to the reaſoning of his antagoniſt with that reaſoning itſelf, or with the hiſtory of the bond given by Tytler *.

Mr. Laing, true to his cauſe and his character as an advocate, diſputes, as he ſays others have done, every inch of ground in this controverſy. On the 24th of April 1567, twelve days after the mock trial of Bothwell, that nobleman, at the head of eight hundred or a thouſand horſe, ſeized the perſon of the Queen, as ſhe was paſſing from Stirling to Edinburgh, and carried her captive to Dunbar. According to her enemies, this was done with her own conſent; whilſt her friends contend that it was part of the traitorous plan formed for her ruin by Murray and his aſſociates. It is needleſs to ſay, that the preſent author has adopted the former of theſe opinions. This was indeed natural for him, becauſe the queſtion is of importance; but whether the Queen was ſeized to the eaſt or to the weſt of Linlithgow, ſeems not to be of much conſequence. He labours, however, with great pertinacity to prove, that Bothwell came up with her eight or nine miles eaſtward of Linlithgow; and affects to treat Whitaker with ſupercilious contempt, becauſe, *for the purpoſe of diſcrediting one of the rebel journals*, he endeavours to prove, *by forced etymologies*, that the ſeizure was made to the weſtward of Linlithgow. If the reader will take the trouble to conſider attentively what Mr. Whitaker has written on this ſubject, he will find him urging arguments for his opinion, very different from forced etymologies, and ſuch as have not yet been confuted; and if he have not, like a friend of our's, reſolved not to liſten to any thing that can be urged in behalf of the Queen, he will admit that, wherever ſhe was ſeized, or whatever becomes of Whitaker's etymologies, his purpoſe of diſcrediting the rebel journal is completely accompliſhed †.

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* Whitaker, vol. ii. pp. 348—373, and Tytler, vol. ii. pp. 103—148.

† See Whitaker, vol. iii. pp. 399—411.

It is however of more importance to aſcertain, whether, as the preſent author ſays, "ſhe was conſcious of Bothwell's deſigns", than whether it was at the Avon or the Almond that theſe deſigns were carried into execution; and, fortunately for us reviewers, this inquiry is not more important than eaſy; for, ſays Mr. Laing, "every thing conſpires to *demonſtrate* that ſhe was conſcious of his deſigns"! This is at leaſt the language of confidence; but whether that confidence be well founded, may perhaps be queſtioned by thoſe who, like Tytler and Whitaker, *proceed analytically;* for ſuch *perverters of hiſtorical facts* will very ſoon diſcover, that the phraſe *every thing*, comprehenſive as it uſually is, includes here only the ſeven following proofs, of which there is not one that does not fall far ſhort of demonſtration.

1. The Queen, after Bothwell had ſecured her friends, made no reſiſtance while he conducted her to Dunbar!—2. Melvill was aſſured by one of Bothwell's officers, that nothing had been done without her own conſent! 3. If diſpleaſed, ſhe muſt have expreſſed ſome reſentment at leaſt to Lethington! 4. Melvill, upon his releaſe next day, muſt have received ſome intimation to ſolicit aid for her relief! 5. The two ſuits for Bothwell's divorce from his wife the Lady Jane Gordon, were inſtituted before the ſeizure, "in two different courts, to ſatisfy the Proteſtants as well as the Papiſts, that the Queen's marriage with Bothwell was ſtrictly legal". 6. A privy council held at Dunbar on the 29th April, ſix or ſeven days after the ſeizure, "refutes the idea of any perſonal conſtraint", though it was held only to regulate certain payments for the Queen's houſehold! 7. If the Archbiſhop of St. Andrew's had not *known*, that the ſeizure of the Queen was altogether fictitious, "he never would have iſſued, as the firſt act of his revived juriſdiction, a commiſſion to determine Bothwell's divorce during the ſuſpenſion of juſtice, for the *avowed purpoſe* of his marriage with the Queen."! (pp. 79—86.)

To the firſt of theſe proofs the friends of Mary may reply, and indeed have replied, that a helpleſs woman could make no reſiſtance to eight hundred horſemen in arms; and that had ſhe been ſeized with her own conſent, ſhe would have loudly called out for help to impoſe upon her own people and foreign courts; aware, as ſhe muſt have been, that the peaſants unarmed could not effect her reſcue. That Melvill was aſſured by Bothwell's officer that nothing had been done without the Queen's conſent is highly probable; but it proves nothing more than that Bothwell's plan of the ſeizure had not been concerted by drivellers. To the third propoſition it is ſufficient to reply, that Lethington was deeply embarked with Murray in the conſpiracy

ſpiracy againſt their ſovereign; that he was joined with that hypocrite in the conferences in England; and that he has been proved to have repeatedly forged her ſubſcription. Such a man, if ſhe expreſſed to him her reſentment of Bothwell's conduct, was not likely to repeat what ſhe ſaid. The fourth propoſition is ridiculous. It is infinitely more probable that the Queen was not permitted to talk confidentially with Melvill, and that Bothwell releaſed him the *next day*, leaſt ſhe ſhould have found ſome opportunity to ſtate her ſituation fairly, than that ſhe wilfully neglected ſuch an opportunity. As the two ſuits for Bothwell's divorce from his wife were not inſtituted by the *Queen*, they cannot prove either her innocence or her guilt: they prove only that Bothwell acted on that occaſion like a a man of common ſenſe, flattered and deceived as he was by the bond of the nobility. "It is ridiculous", ſays the preſent author, "to talk of reſtraint or compulſion, when a privy council was held in the Queen's preſence at Dunbar"; and it is ridiculous, ſay we, to make this abſurd aſſertion. When the Queen, to retrieve her injured honour, and comply, as ſhe imagined, with the wiſhes of the Nobles, had reſolved, unwiſely we admit, to marry Bothwell, was it neceſſary to neglect the affairs of her houſehold to prove that ſhe had not been carried to Dunbar with her own conſent? That the council at Dunbar was held in her *preſence* is affirmed without proof; and the act of that council, as publiſhed by this author *, plainly indicates that ſhe was *not* preſent. When Mr. Laing, in his ſeventh propoſition, affirms that if Archbiſhop Hamilton had not *known* that the ſeizure of the Queen was fictitious, he would not have iſſued a commiſſion to determine Bothwell's divorce during the ſuſpenſion of juſtice, he only betrays his own ignorance of the canons and conſtitution of the Church of Rome; but when he adds, that the commiſſion was iſſued for the *avowed purpoſe* of Bothwell's marriage with the Queen, he inſults the common ſenſe of his readers. But the proceedings in that divorce have been ſo clearly detailed, and the legality of the ſentence of both courts ſo fully eſtabliſhed by Whitaker †, that it would be impertinent in us to add one word more on the ſubject.

On the marriage of the Queen and Bothwell, Mr. L. has advanced nothing new or of much importance. He affirms, indeed, that they were married both in the Popiſh and in the Proteſtant form by the *ſame individual Biſhop of Orkney*; and, as uſual, he treats Whitaker with ſupercilious contempt for

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* See his Appendix, No. 8.

† Vol. iii. pp. 349—372.

giving

giving more credit, on this point, to Melvill than to the rebel journals. Yet Whitaker does not rely on the teſtimony of Melvill alone; but on that teſtimony as corroborated by the Queen herſelf, who, before ſhe was under any *temptation* to falſify, ſays,

"He hes finalie *drevin* us to end the work begun, at ſic tyme, and in SIC FORME, as *he thocht mycht beſt ſerve his turn*; quhairin we cannot diſſembill yat *he has uſit us utherwayis*, yan we wald have wiſſit, or *zitt have deſerved at his hand*; having mair reſpect to *content* yame BY QUHAIS CONSENT GRANTIT TO HIM BEFOIRHAND HE THINKS HE HES OBTENIT HIS PURPOIS, yan *regarding oure contentation*, or zit *weying quhat wes convenient for us*, yat hes bene noriſſed in oure AWIN RELIGION, and never intends to leif the ſamyn for him or ony man upon earth *".

This is ſuch a corroboration of Melvill's teſtimony, in oppoſition to the rebel journals, and ſo deciſive a proof that the ill-fated marriage of the Queen to Bothwell was brought about by the influence of the Proteſtant party in Scotland, and celebrated only in the Proteſtant form, that if the author of the Diſſertation had not ſuppreſſed the moſt important part of it, he would not have been true to his cauſe. It is to the ſame profeſſional habits, and the ſame ideas of the duty of an advocate, that we are, doubtleſs, to attribute his ſuppreſſing what has been urged againſt the rebels from their very ſingular conduct at Carberry Hill, after the Queen had delivered herſelf into their hands, and abandoned Bothwell to his fate.

The aſſociated lords, as this author chooſes to denominate his clients, aſſigned as the reaſon of their riſing in arms againſt their ſovereign, their deſire to diſſolve an unlawful marriage, and to bring Bothwell to a fair trial for the murder of the late King. They profeſſed the utmoſt loyalty to Mary; declared that they conſidered her as in the hands of a raviſher; and at Carberry aſſured her, by the mouth of Grange their ambaſſador, "that all of them were ready to honour and ſerve her as their ſovereign, on condition that ſhe would abandon Bothwell, who had murdered her huſband". She did abandon Bothwell, and go over to the rebels; but did they attempt inſtantly to ſeize that murderer, and bring him to the trial, which they had hitherto profeſſed to be the ſole object that they had in view? This queſtion let the Queen herſelf anſwer; and let Mr. L. make a reply in the next edition of his work.

* Whitaker, vol. iii. p. 136.

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"Upon their promeis, for eſchewing of bludeſhed, her Majeſtie conſentit theirto, and paſſit with the ſaid Laird of Grange to theme; quho at the ſamyn time TUIK THE EARL OF BOTHWELL BE THE HAND, AND BAID HIM DEPART, PROMISING THAT NA MAN SHOULD FOLLOW NOR PURSEW HIM, and ſwa, BE THAIR AWIN CONSENT, HE PAST AWEY. And gif they had bene myndit to perſew him onlie, they wald nocht haif left the doing of all diligence was poſſible, quhairthow he mycht haif bene tane; bot fre (from the time) they had gottin her Majeſtie's perſoun in their handis, they maid *na travell nor perſuit* agains him, *ſa lang as he was in the countrey neir thame*, quhair he remanit *ane gryte ſpece*, and mycht haif apprehendit him mare eaſilie*".

Well might the Queen ſay, that for a great ſpace he remained ſo near them that he might eaſily have been taken, had the bringing him to trial been the object of their rebellion. He might have been ſeized at Carberry Hill on the 15th of June, inſtead of being *deſired to depart with a promiſe that no man ſhould follow him;* and, after retiring from the field, he was ſuffered to remain unmoleſted at Dunbar—diſtant only twenty-ſeven miles from Edinburgh—till the 8th of July, when he ſet ſail for Orkney †. During that period the rebels neglected the guilty Bothwell; but after expoſing the unfortunate Queen to unheard of inſults, they tumbled her from her throne, and impriſoned her in Lochlevin. It is therefore ridiculous in our author to ſay, that

"From the paſſages quoted by him, it appears ſufficiently that the firſt cauſe of her removal, and ſevere confinement to Lochlevin caſtle, was her obſtinate attachment to Bothwell, whom, inſtead of refuſing to abandon, or, in other words, to *renounce as her huſband*, and to ſubject to the juſt puniſhment of his crimes, ſhe was fully determined, on the firſt favourable opportunity, to recall from the north." P. 105.

Mary could not *renounce as her huſband*, the man to whom ſhe was lawfully married; for, eaſily as at that period divorces ſeem to have been obtained in Scotland, it was yet neceſſary to go through the legal forms. That ſhe did not refuſe to ſubject Bothwell to the juſt puniſhment of his crimes, we have her own teſtimony, which is at leaſt as credible as the teſtimony of the rebels, and is on this point confirmed by facts which were never queſtioned. Bothwell was in the power of the rebels from the 15th of June to the 8th of July; from which, as ſhe reaſons, "it appeiris manifeſt, it was NOCHT HIM THEY

* Whitaker, vol. i. p. 276.
† Whitaker, vol. i. p. 241.

SOCHT, but THAIR AWIN PARTICULAR PROFIT; quhairthrow to all men of haill judgment it may appere, her Grace perſerrit nocht his eſchaiping and impunitie, to her awin honour; for quhatſoever was left ondone, it may maiſt juſtlie be laid to thair awin charge*".

This is unanſwerable. It was indeed not Bothwell that they ſought, but the ſovereign power, which they ſoon obtained by the Queen's forced reſignation of the crown, and the advancement of Murray to the regency; objects which the apprehenſion and trial of Bothwell would probably have placed beyond their reach, by evincing their guilt, and the Queen's innocence.

(To be concluded in our next.)

ART. IV. *The preſent State of Peru: compriſing its Geography, Topography, Natural Hiſtory, Mineralogy, Commerce, the Cuſtoms and Manners of its Inhabitants, the State of Literature, Philoſophy, and the Arts, the Modern Travels of the Miſſionaries in the heretofore unexplored mountainous Territories, &c. &c. The whole drawn from original and authentic Documents, chiefly written and compiled in the Peruvian Capital; and embelliſhed by twenty Engravings of Coſtumes, &c.* 4to. 487 pp. 2l. 2s. Phillips. 1805.

OF the real internal ſtate of Peru, its topography, natural hiſtory, cuſtoms, and manners, very little indeed has hitherto been known, as the Spaniſh authors who have written on the ſubject, ſuch as Garcilaſo, Herrera, &c. have rather been hiſtorians of their own exploits than accurate deſcribers of this intereſting region. Neither muſt the reader expect any regular and ſyſtematic information on the ſubject from the preſent volume, the hiſtory of which is literally as follows: a periodical work, printed at Lima, under the title of "El Mercurio Peruano," or Peruvian Mercury, fell into the hands of the editor, by the capture of the St. Jago, bound from Callao, the port of Lima, to Cadiz. This appears to have been in the nature of one of our monthly Magazines, and to have treated on the various ſubjects of literature, natural hiſtory, topography, and philoſophy, in a conciſe and deſultory way; to have conſiſted indeed of detached miſcellaneous

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* Whitaker, vol. i. p. 276.

eſſays.

eſſays. This book, therefore, poſſeſſes theſe eſſays arranged and methodized by the editor, but the book has alſo a number of coloured prints, reſpecting the coſtume of Peru. This circumſtance is thus explained:

"The old Engliſh ſaying, "to ſhoot at a pigeon and kill a crow", was, however, verified by him, when he obtained the ſet of Peruvian Mercuries, the ſelection from which forms the baſis of his work. He was in queſt, not of books, but of a valuable Peruvian remedy belonging to the vegetable kingdom (the carahuala), little known in this country. To the end that the adventure might be complete, he ſtumbled on a painting, which he has employed, partly with a view to illuſtrate the ſubject matters of his work, and partly to render the work itſelf more agreeable to the reader, where ſuch illuſtration was not abſolutely neceſſary. The painting in queſtion, the production of an untutored native, denied the advantages which the high cultivation of the arts in Europe affords, is in many of its parts finely executed, as will appear by the ſubjects that have been taken from it on the preſent occaſion. It repreſents the Indian feſtival, in the great ſquare of Lima, on the event of the acceſſion of his preſent Catholic Majeſty, Charles the Fourth, to the throne. In the engravings, the deſign of the artiſt has been ſtrictly adhered to; and it ought therefore to be noticed, that, as he was planted on an eminence, his picture preſents what is termed by painters a bird's-eye view. The curve of the petticoat in ſome of the female figures, may, with other peculiarities of a ſimilar kind, be thus explained." P. ix.

Such is the hiſtory of this volume, which certainly contains a great deal of entertaining matter on the ſubject of Peru, mixed with a large ſhare of extraneous detail, and written in a ſtyle by no means remarkable for its ſimplicity or elegance. In his Preface, the editor talks of having recourſe to *reticences* and any miſrepreſentation. To prevent ſome of our country readers from having recourſe to their dictionaries, we venture to inform them, that by *reticences* the writer probably means *concealments*. Indeed, the ſtyle is throughout turgid and affected. We ſhall, however, enable the reader to judge for himſelf. The work is divided into eight parts, with an Appendix, which is by no means the leaſt important part of the volume. It gives an account of different Itineraries into the interior as well as mountainous territories of Peru. The firſt part of the volume diſcuſſes the ſubject of the Peruvian territory; the ſecond, its natural hiſtory; the third, its mineralogy; fourth, the commerce of Peru; the fifth, the Peruvian capital; the ſixth, the Indian and other inhabitants of Peru; the ſeventh, its topography; the eighth, ſubjects of literature and philoſophy.

We have been ſomewhat at a loſs whence to take our ſpecimen, but perhaps the following may ſuffice:

" *Account of the Coſtumes, Superſtitions, and Exerciſes, of the Indians of the Pampa del Sacramento, and Andes Mountains of Peru.*

" Of the three claſſes of men who exiſt in the univerſe, deſtined to invent fables, and to obtrude them on the credulity of their fellow-creatures, it is uncertain which has been the boldeſt and moſt fertile in inventing them, or the moſt ſucceſsful in inducing their belief. They have all of them inundated the earth with viſions, and have alike gained over proſelytes. Theſe are, the poets, the philoſophers, and the travellers. The firſt inſinuate falſhood even into the heavens, and cauſe it to be adored by ſtupid mortals: the ſecond diſpoſe tyrannically of Nature and her magnificent works, and draw into their lures the republic of the learned: the third feign marvels at their will, and impreſs with a belief of them, both the monarch and the miniſter of ſtate.

" With the conqueſt of the Americas, ſuch a ſwarm of the latter deſcription was raiſed in the weſtern continent, that if all the empires and opulent cities of which they dreamed had been real, the planet of the earth would not have contained them, and it would have been neceſſary to place a part of them in that of the moon. In thoſe times, Manoa was the firſt and moſt celebrated city. It was conjectured to be the capital of the empire of Dorado, ſo called, becauſe gold not only glittered in the temples, palaces, and gardens, as in Peru, but likewiſe, according to report, in every part of its vaſt territory, inſomuch, that the banks and profound depth of the lakes, nay, the groves even, were covered with that precious metal. One of its diſcoverers, who was enabled, by the diſperſion of the advanced bodies of troops ſtationed to defend the frontiers, to reach a point whence he deſcried the above-mentioned capital, reported that its walls were crowned with ſtatues and turrets of the fineſt gold, which was infinitely more flattering to the view, than were the gardens with which Semiramis adorned the walls of Babylon, and even than the Elyſium of the poets. So grateful a piece of intelligence, to which the ſpoils of Atahualpa and Montezuma attached ſome degree of credit, made a rapid progreſs from America to the north of Europe. While the Pizarros, in Peru, Ordaz, in Quito, and Quezada, in the new kingdom, made preparations for its conqueſt; and while the court of Madrid glowed with pretenſions founded on a priority of claim, and fitted ſhips in the ports of Spain, the active Engliſh, and other powers, opened their coffers, and redoubled their efforts, with a view to be the foremoſt to ſeize on the prize. But this prize, like the enchanted palaces of fairy tales, fled from province to province, mocking thoſe by whom it was purſued. The imagination, and the eyes, view objects in a different manner. To the latter they diminiſh with the diſtance, and augment in proportion as they are approached: but to the former, on the other hand, they enlarge in the ratio of the ſpace by which they are ſeparated, and decreaſe in the ſame manner by the proximity, until they entirely diſappear. Thus it happened to Raleigh, and to all thoſe who engaged in the conqueſt of Dorado.

" Far happier would have been the lot of Don Franciſco Bohorquez, had his reveries been realized. In the year 1635 he diſcovered Enim, reached

reached its confines, and ordered his arrival to be announced to the monarch. His lofty ſtature, his valour, his fine perſonal qualities, and his diſcretion, procured him an acceſs to the capital. Its plan, its ſuperb pillars, the order and diſpoſition of its palaces and ſquares, and the refined policy of its inhabitants, would have terrified any other than Bohorquez. He was, notwithſtanding, overpowered by ſurprize at the ſight of the imperial alcazar, or caſtle. It was built on a multitude of columns of porphyry and alabaſter, and had its flooring ſkirted by a ſpacious gallery, at the extremities of which the cedar and the ebon were ſculptured in a thouſand forms. The majeſty of the portico could not be deſcribed, unleſs by ſaying that Nature and Art had challenged each other at that ſpot, to vie in the production of its beauties. The ſtaircaſes and entrances were moſt ſumptuous. In all the inner apartments the energy of the pencil was diſplayed on jaſpar, in portraying the auguſt heroes, the lords of this favoured region. The floors were covered with the richeſt carpets of feathers, and the air perfumed with the moſt fragrant aromatics. Our adventurer having been uſhered into the royal cabinet, found the ſovereign reclined on a throne of ivory, and ſurrounded by his principal courtiers, who occupied various eſtrades of gold, ſuperior to that of Arabia.

" He was received with every token of humanity, and placed next to the throne. The ceremonials, feſtivals, and tournaments by which the monarch, in exhibiting his own magnificence, endeavoured to afford him pleaſure, were eſſentials which required, for their deſcription, the pen of Homer, or of Virgil, or, rather, that of Miguel Cervantes Saavedra. The diverſions being concluded, and he being deſirous to ſet out on his return, the eldeſt daughter of the king, into whoſe boſom the god Cupid had introduced the violent flame of love, enveloped in the graceful form of the ſtranger, made a tender to him of her perſon. But our Bohorquez, in whom the madneſs of Don Quixote muſt have been blended with the addreſs of Cacus, choſe rather to be the depredator, than the peaceful poſſeſſor of the new empire. After having beguiled Peru with his fabulous Enim, he entered that territory, accompanied by thirty-ſix Spaniards, in the year 1643, to achieve its conqueſt; but was guilty of ſo many piracies, not only among the barbarians, but likewiſe in Jauxa and Tarma, that the viceroy was under the neceſſity of ſending a detachment of troops to apprehend him. This having been ſucceſsfully accompliſhed, he was baniſhed to Valdivia, with another individual, named Villa-Nueva, his captain-general. Don Antonio, and Don Benito Quiroga, inhabitants of la Paz, were not more ſucceſsful in the conqueſt of Gran Paititi, in their endeavours to accompliſh which they conſumed a very flouriſhing capital, and were left in an impoveriſhed ſtate. This reward was juſtly due to an inſatiable ambition.

" Time has ſlowly diſſipated theſe chimeras, which have been in one reſpect uſeful, inaſmuch as they have ſtimulated certain miſſionaries to explore the mountains. From their relations we can collect, that throughout the whole extent of them, in Manoa, and in the immenſe plains which ſeparate them from the cordillera of Braſil, there are not any other treaſures, beſide thoſe that will be pointed

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out in illuſtrating the peregrinations of fathers Sobreviela and Girbal; nor any greater degree of civilization and policy than that which is exhibited in the account we now proceed to give, of the coſtumes, ſuperſtitions, and exerciſes of the barbarians who inhabit them.

" They live diſperſed in the foreſts and woods, and are collected, under the direction of one or two caciques, into ſmall tribes, each of which conſiders itſelf as a diſtinct nation, and even hoſtile to the others. They are uſually tall, robuſt, and well made, it being the invariable cuſtom, whenever any male child is born, with the limbs diſtorted, or with any remarkable defect, inſtantly to deprive the infant of life, as an inauſpicious birth. Their complexion is fairer than that of the Peruvians, and ſome of them, the Conivos, for inſtance, would even vie in that reſpect with the Europeans, if the erratic life of the mountains, the unguents, and the punctures of the ſand-flies and moſquitoes, did not give them a ſwarthy hue. All their attention is beſtowed on preſerving a firm texture of the body, and on flattening the forehead and hinder part of the head, with a view of reſembling, as they ſay, the full moon, and of becoming the ſtrongeſt and moſt valiant people in the world. To attain the former of theſe aims, they bind the waiſt, and all the joints, of their male offſpring, from their tender infancy, with hempen bands. With a view to the latter, they wrap the forehead in cotton, and lay on it a ſmall ſquare board, applying another ſimilar board to the occiput, and adjuſting them with cords until the intention has been anſwered. Thus the head is elongated above, and flattened both before and behind. This practice cannot fail to alter the functions of the brain; and, accordingly, the reproach of ſtupidity is attached to the bonzes, or Japaneſe prieſts, at whoſe birth the head is compreſſed, until it acquires the ſhape of a ſugar-loaf, to the end that it may ſerve as an altar on which the miniſter may kindle the ſacred fire, as a token of their being admitted into the prieſthood. In reality, our Indians of the mountains are remarked to be the people the moſt devoid of thought any where to be found.

" They go in a great meaſure naked, but with ſome diſtinction. The men wear a ſhort cotton ſhirt, painted with a variety of colours, and provided with a half ſleeve; this covering, which reaches to the middle of the thigh, is named *uſti*. The married women are invariably clad in a *pampanilla* of the ſame ſtuff, or, in other words, in a ſhort petticoat, open at the ſides, which barely reaches from the waiſt to the knees. In ſeating themſelves, both men and women carefully croſs the ſkirts of their garment between the legs, to cover the parts which decency obliges them to conceal. The unmarried females, however, appear like Eve in Paradiſe. When we reflect that, among the nations in queſtion, there muſt be many virgins in a ſtate of puberty, we cannot fail to be perſuaded, that cuſtom is a ſpecies of antidote againſt the darts of the impure god of the gardens, whoſe wounds beneath the torrid zone, give an impulſion to the ſexes, and hurry them on blindly: *in furias, igneſque ruunt*. There are other tribes in which all the individuals of either ſex preſent themſelves, like the *athletæ*, the wreſtlers at the Olympic games, who, after the accident that beſel Orcippus, appeared entirely naked. This cuſtom, which

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was highly reprehenſible in a civilized nation, ſuch as Greece, is perhaps not ſo much to be condemned in our barbarians, who are incited to it by the warmth of the climate, in the particular regions they inhabit. The men cut ſhort their hair, leaving it to fall in front to the brows, and behind as low as the point of the ear; on the top is a knot or wreath, interwoven with long and beautiful feathers. They perforate the chin, and the cartilaginous part between the noſtrils, after the manner of the Perſians, Arabians, and inhabitants of the coaſt of Malabar: and wear a variety of pendants of gold and ſilver. They adorn the arms and neck with bracelets and collars, made of the teeth of men who have periſhed in the war, or of thoſe of animals. Over the ſhoulder they throw the quiver, and in the hands they bear the bow and the arrow. The women likewiſe cut the hair in front, leaving it to fall to the brows; but are particularly careful of the hinder hair, which flows looſely and copiouſly over the ſhoulders: they ornament their ears with the choiceſt trinkets. Both males and females ſtain the teeth and lips of a black hue, and the body of various colours. In painting the face, they have recourſe to red, the colour which, among the Romans, ſerved as a diſtinctive mark to Jupiter on the days of the public feſtivals, and which likewiſe decorated the countenance of the heroes, when they made their public entry into Rome. If the god Cupid were to throw off his bandage, he and his mother Venus might ſerve to depict theſe nations. But the reſemblance in this reſpect, does not produce in them an identity of cuſtoms, as happens to the inhabitants of the Maldivian Iſles, in whom an analogous ſtile of dreſs, or rather the abſence of all covering, has obliterated even the idea of ſhame." P. 264.

The Appendix will pleaſe many readers the beſt. We preſume that the travels of the miſſionaries here deſcribed, are authentic tranſlations from the Spaniſh originals. They are certainly very curious, and might demand notice in preference to any thing which occurs in the body of the work, which is by no means valuable in proportion to its price; but which nevertheleſs is, on the whole, acceptable, as giving ſome information where much is to be deſired, and where little can be obtained.

ART. V. *An Inveſtigation into the Principles and Credit of the Circulation of Paper Money, or Bank Notes, in Great Britain; as protected and enforced by Legiſlative Authority, under the Suſpenſion of paying them in Caſh; into the Extent of ſuch Paper Money, the Reſponſibility attached to it, and its Effects upon Prices and Commodities, individual Income, Agriculture, Manufactures, Commerce, and upon the Courſe of Exchange with foreign Countries; together with a Diſcuſſion of the Queſtion, whether the reſtraining Law, in Favour of the Bank of England, from paying Notes in Money, ought, or ought not, to be continued as a Meaſure of the State? By William Howiſon, Eſq.* 75 pp. 1s. 6d. Stockdale. 1803.

IT has been held by many perſons, and thoſe of no mean judgment in ſuch affairs, that the itinerant natural philoſophers who travel the country, each with the moſt magnificent and moſt numerous collection of wild beaſts and birds, giants, and dwarfs, that ever were exhibited in this kingdom, greatly hurt their own intereſt, in expoſing publicly a picture of them all, as large as the life, on a painted cloth, to induce the paſſers by to pay for admiſſion to ſee them; as it gratifies the curioſity of many of them quite ſufficiently. A prolix title to a tract has almoſt the ſame effect. If it be ill drawn up it is abſolutely repulſive; and if we had been reviewers of title-pages, we might have pointed out ſomething of repulſive in the title of this work.

But as this power does not always produce its effect; and a work with ſuch a title-page may ſerve to extend vulgar errors, or to give birth to new ones, when they are on points of preſent importance, it is incumbent on us to point them out. Of thoſe contained in this work, a few only will be here noticed; and principally thoſe relating to the cauſes and the effects of the ſuſpenſion of caſh payments in 1797. The cauſe of that event Mr. Howiſon affirms to have been a great advance, made by the Bank to Government, between the years 1795 and 1797, and to the extent of fifteen millions *. Our readers who are not acquainted with, or have not kept in memory, the ſtate of the debt to the Bank in thoſe years, will be ſurpriſed perhaps to be informed, that in that very period the debt to the Bank was actually diminiſhed 3,105,639l.; for,

* P. 23.

on Dec. 19, 1795, the principal of that debt was 13,223,439l. and on Feb. 25, 1797, it was reduced to 10,117,800l. And we have recently ſhown that, even in 1795, the ratio of the advances to the whole tranſactions, or paper of the Bank, fell ſhort nearly 20l. per cent.* of the proportion obtaining in 1783, or at the end of the preceding war. The preſſure of the advances to government upon the Bank are always, by the nature of the thing, heavier in war than in peace; but conſidered as a year of war, it was in 1795 relatively light; but in 1797, when its effects were repreſented to have been ſo extremely fatal, it was light in a very high degree.

"Former legiſlatures", Mr. H. ſays, "had reſtrained the credit of Government with the Bank by ſevere penalties upon it; until that barrier was removed, on the application of the Miniſter". Hence it ſhould appear, that the repeal of the clauſe (ſeemingly to this purpoſe) in the act for the formation of the Bank, *was a ſcheme of adminiſtration*. We have the evidence of Mr. Boſanquet, on oath, to the contrary. The ſenſe of it he depoſes to have been "always a matter of doubt": and further, that as Governor of the Bank, by the deſire of the Directors, *he applied to Mr. Pitt*, for parliamentary indemnification for advances of money by the Bank to be made on Treaſury bills: the amount of theſe bills diſcounted and unpaid, at the ſuſpenſion, was 1,512,270l. This was the amount of the debt to the Bank, contracted under the new power, which Mr. H. ſtates at fifteen millions; but about fourteen months before, this advance had amounted to 2,854,000l.

It is here objected to the paper of the Bank, that a perſon who holds one of its notes, pays to the Company an intereſt on that paper by holding it †: but the perſon who has a quantity of coin lying unemployed by him, loſes, in like manner, the intereſt thereof: and further on it is ſaid, that the public ſuſtains the loſs, by holding notes iſſued to Bank debtors, who are not in circumſtances to repay the Bank paper iſſued to them—A ſingular poſition. The loſs of a ſingle pound note cannot fall upon the public, or the individual holder, until the total aſſets of the Company are exhauſted. The concealment of the quantity of money in the Bank, Mr. Howiſon obſerves, ſeems to import that it was leſs than was wiſhed to be known. At the ſafeſt periods, that Company always had wiſhed that its amount, together with that of its paper, ſhould be as much con-

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* Vol. xxiv. p. 611. Article, Thornton.

† P. 14.

cealed

cealed as poſſible; and no doubt that motive operated as to its caſh, at that difficult period; and we conceive it was at that time equally the object of thoſe who guided our public councils. But there has been leſs myſtery in the buſineſs ſince; and we believe we have good authority in ſtating the ſum of coin and bullion, then in its coffers, at 1,272,000l.* This writer proceeds to affirm, that ſince that period, "the Bank of England has had no occaſion to retain gold"; "and it is againſt its intereſt to retain it when there is no occaſion for it"†; and in divers places he takes it as a fact, that its coffers have ſince contained a very ſmall ſum. The Report of the Secret Committee in Nov. 1797, moſt directly contradicts this as to that period, the quantity of coin and bullion having exceeded five times its amount in the preceding February, or 6,360,000l.‡ Although, in our diſcuſſion on this ſubject, we have rated both the conſtitution and the conduct of the Bank no otherwiſe than what it ſeems to us to be, our cenſures ſhall be always as ready for thoſe who attribute to it miſconduct it has

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* Magen's Inquiry, &c. p. 47.

† P. 26.

‡ Magens, p. 50. By this it appears, that the money and bullion brought into the Bank in thoſe nine months, exceeded 5,088,000l. This the Company obtained for value paid, that is, by effective purchaſe. In the ſeventeen months preceding the ſuſpenſion, the Bank coined 958,000l. only; but on the average of the ten preceding years, 3,291,000l. in every equal term. If they had continued their coinage during the laſt ſeventeen months at the average rate, they would have had in their coffers 2,333,00l. more than the ſum found, or 3,605,000l.; and if the drain of coin during thoſe ſeventeen months had been the ſame, there would have been no ſhadow of neceſſity for ſtopping of caſh payments at that period.

Thus it appears, that the money and bullion brought into the Bank in thoſe nine months, exceeded 5,088,000l. In the year ending October 25, 1796, the Bank ſent to the mint for coinage 493,000l. and in proportion to that ſum in the following four months, there would have been coined on the Bank account 164,000l. But there are circumſtances in the total, to March 18, 1797, given in the Lords' Reports of that year, proving that ſum to be leſs than the truth; and that it probably amounted to 300,000l. That Company coined therefore, in the whole ſixteen months, 793,000l. Now, their average coinage for ten years, ending Oct. 24, 1796, was 2,323,000l. yearly; and their proportional coinage for ſixteen months, 3,097,000l. exceeding the actual ſum, 793,000l. by 2,304,000l. Now, if they had continued the coinage at the former rate during theſe ſixteen months, and the drain of caſh been neither greater nor leſs than that which they experienced to February 26, 1797, the Directors would have had 2,304,000l.

has not ſhown, and evils it has not cauſed, as for thoſe who aſcribe to it that good which it has not produced.

We finiſh this article on Mr. Howiſon's tract, with ſome obſervations on his ſtyle, which is too ſingular to paſs without notice. Paper credit he deſcribes as "an amazing invention, by which old linen *is rendered into every degree of wealth*". Of the effect of ſpeculation in the corn-market, he obſerves, that the increaſe of price *behoved to reſt* on the conſumer; and a few lines after, ſpeaking of like ſpeculations in other commodities, that it is *viſible to afford* a ſerious diſtreſs to the commerce of the country. Sometimes he borrows a word from the French; the bearer of a bill is the *porteur*; he who takes up his ſecurity given to a banker, is ſaid to *relieve it*; and at others, he ſteals a phraſe from a poſtillion, and talks of *a drink of water*. We tax him not with affecting a figurative ſtyle, on a ſubject which almoſt diſclaims it; but we can but ſmile at ſuch compariſons as theſe: "Force, like froſt on the fair vegetation, chills and annihilates the ſyſtem" [of credit]: and the ſecond is on the ſame ſubject. "It is in the power of opinion to ſupport or annihilate the ſyſtem in an inſtant; and paper money, from its general influence, may, *like a helm*, become the inſtrument of changing the courſe of that opinion."

2,304,000l. more coin in their coffers: the coin and bullion would have amounted to 3,576,000l. inſtead of 1,272,000l.; and there would not at that time have exiſted the ſhadow of a neceſſity for the ſuſpenſion of payments. It will be ſaid, this addition to the coinage would have involved the Bank in a great expence; but no one will venture to contend, that it would not have been better to incur an expence to have prevented the ſuſpenſion, than to make the ſame ſacrifice to reſtore the caſh payments after it had taken place. Now, in the following nine months, the Bank were at the much greater expence of procuring five millions in coin and bullions for the latter purpoſe; which, though certainly good, was inferior to the former.

We ſhould not have been ſo particular on this matter here, if it had not given us an opportunity to note, that we had, on a former occaſion (vol. xxiv. p. 621, Article, Thornton) taken the entry of the gold coined in the year 1797, (in the Lords' Reports) which is but for five months, as the amount for the year, being ſubdqual, beſides, to that of the former year, and ſtated 479,000l. as the average of two. Circumſtances point out, that the amount of the laſt complete year contained in that account 493,000l. might very well have been taken alone, for the compariſon there made.

ART. VI. *Chriſtian Theology; or, an Inquiry into the Nature and General Character of Revelation. By the Rev. Richard Lloyd, A.M. Miniſter of Midhurſt in Suſſex, and late Fellow of Magdalen College, Cambridge.* 8vo. 382 pp. 7s. Hatchard. 1804.

THIS work, like many others that have appeared, in this revolutionary and eventful period, deſerves the higheſt praiſe for its good deſign of ſtrengthening the hands of the eſtabliſhment, and giving a check to the inſidious attacks which are daily made upon it, by infidels and enthuſiaſts, not leſs to the danger of the eſtabliſhment, than to the corruption, abuſe, and overthrow (if it were poſſible) of Chriſtianity itſelf. Yet in no part of the whole work is the cauſe defended with undue warmth, or on principles in the ſmalleſt degree intolerant. The chief object of the work, to uſe the author's own words, is to give a General Character of Revelation, and more eſpecially upon the great doctrine of atonement, which is founded on the fall of man, and the neceſſity of being regenerated by the ſpirit, as well as pardoned and juſtified by the meritorious obedience of Chriſt. Upon all which points Mr. Lloyd has certainly diſplayed much good ſenſe, and a competent knowledge of the ſubject. We are entirely diſpoſed to agree with him, in the zeal he diſplays concerning the great doctrine of redemption, without a due conſideration of which we cannot properly be called Chriſtians, and which is ſuch a ſtumbling-block to the Deiſt and Socinian. We have here abundant references to other writers, and quotations from them: all from writers of the firſt reſpectability. Their opinions on various litigated points are well brought together, and judiciouſly handled. Mr. Lloyd has precluded us from objecting to the frequency of theſe references, and the *great length* of many of the notes *, by his own remarks upon them in his Preface; from which alſo we learn, that he did not entirely follow his own intentions in regard to the printing of them. This has been the caſe with many very eminent writers, and perhaps upon the ſubject of notes and references in general, authors, bookſellers, and readers, will never be perfectly agreed. There are many parts of the work from which

* Among theſe long notes, there is a good one on the baleful effects of deſpair, and another on the much-abuſed doctrine of univerſal benevolence.

we ſhould be inclined to make extracts, if we could do it with any juſtice to the learned author; but, on account of their length, ſome of theſe paſſages could not be inſerted entire, and to curtail them would be to miſrepreſent them. As ſpecimens of the work, however, we ſhall ſelect the following paſſages:

"Infidelity is a deep, radical diſorder. It is connected not only with intellectual pride, but ariſes chiefly, as we have already hinted, from the *ſelf-ſufficiency*, the *independency*, and *rebellion* of the heart. Hence, the grand doctrines of the Croſs excite ſuch peculiar enmity and virulent oppoſition, as they prove by implication the depths of the fall. Excluſive of the many ſtrong and expreſs declarations of Scripture relative to man's apoſtacy, the character of God fully authorizes us, in inferring the ſame concluſion from the nature of the remedy provided for his recovery. It is a mark of wiſdom to proportion the means to the end. In the works indeed of human agents, however wiſe they may be reputed, there will be occaſional tranſgreſſions of this rule, but God cannot err. Whatever his perfect intelligence deſigns, muſt be deſigned upon the beſt ground, and executed in a manner the beſt adapted to the end propoſed. And if this be true of the general diſpenſations of Providence, we cannot but admit the ſame principle in the great work of Redemption, unleſs we would arraign the divine wiſdom, and charge it with defects inconſiſtent with its nature and uniform operations. Upon this aſſumption therefore we may fairly conclude that the *greatneſs of the remedy proves a correſpondent greatneſs in the diſeaſe.* If Chriſt, in the gracious plan of ſalvation, ſuſtains the important offices of King, Prophet, and Prieſt, we muſt infer that we are guilty, ignorant, and depraved, and that it is our conſequent duty to receive Him in the full extent of his Mediatorial character, that "of God He may be made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption." The adverſaries of the truth are aware of this neceſſary conſequence; and inſtead of arguing from the recovery, as ſtated in Scripture, to the fall, they argue from their own falſe and ſuperficial notions of the fall to the recovery. Perceiving that theſe doctrines riſe and ſink together, they ſtudiouſly endeavour in their own defence to lower the ſtandard of God's law from a perfection to a ſincerity of obedience; and having thus, with a kind of legiſlative authority, reduced and accommodated the Divine rule to their own corrupt propenſities and imaginary attainments, they of courſe proceed to depreciate the remedy in the ſame degree that they exalt themſelves. Thus we diſcover one grand and principal ſource of their enmity to the Chriſtian Religion, of their oppoſition to it from the loweſt expreſſion of it in the Members of Chriſt through all its intermediate gradations, to Chriſt himſelf, the living Head, whoſe eſſential Godhead, which ennobles and ſtamps ſuch infinite value upon all that He has done and ſuffered, they blaſphemouſly deny; regarding Him only as a Prophet; his death as ſymbolical; and his divine grace, as nothing more than God's general providence and bleſſing, without any reſpect to the influences of the Holy Spirit, as the purchaſe of his death, and a neceſſary part of the new covenant." P. 187.

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Another extract we ſhall inſert from p. 288, as applicable to ſome erroneous principles always too prevalent, and which cannot therefore be too often expoſed.

" In traverſing the globe of human life, let us proceed from Phariſaiſm and ſuperſtition to the contemplation of more modern and worldly characters; and, among this deſcription, let the man of honour paſs in review before us.

" The law of honour," ſays Paley, " is a ſyſtem of rules conſtructed by people of faſhion, and calculated to facilitate their intercourſe with one another, and for no other purpoſe." If ſuch do not infringe the rules of this intercourſe, or incommode it by their conduct, they may inſult the Deity by the moſt tremendous imprecations, pour contempt upon his revelation, neglect his public and private worſhip, and yet be *honourable* men.

" In reſpect to their fellow-creatures, they may injure tradeſmen by inſolvency or delay of payment, be cruel to their ſervants and dependants, uncharitable to the poor, angry and vindictive even unto death againſt their equals who affront them, and in their own perſons indulge every ſenſual paſſion, and yet " are they all—all honourable men."

" Now a principle which *admits* ſo much impiety and profligacy, which *allows* men to be Atheiſts, bad huſbands and parents, bad maſters and citizens, muſt be fundamentally defective and corrupt.—Though many other motives may mix and co-operate with this law, creating a great diverſity of character among thoſe who fall under its juriſdiction, ſuch is nevertheleſs the nature and operation of the law itſelf. And how many, alas! ſtand well in their own eſtimation, and in that of others of the ſame rank, for no other reaſon, but becauſe they avoid *diſhonourable* crimes, and move within the precincts of theſe arbitrary, capricious, but faſhionable rules. In ſhort, they ſeem to think, that a conſiſtency of conduct in theſe reſpects throws ſuch a luſtre around their character, as either ſinks into oblivion all their faults and imperfections, or ſerves as a full compenſation for them.

" Now this principle of commutation extends, under multiplied forms and appearances, to different orders and conditions of life. How frequently do men enter into a kind of *compoſition* with God, and by theſe means endeavour to ſilence and tranquillize their conſcience. The man of mere morals concentres all his obligations in thoſe which relate to his neighbour, as if the duties of the ſecond table comprehended thoſe of the firſt, or were ſo tranſcendently ſuperior, as to atone for the neglect of them. Thus he ſeparates his morality from religion, and attempts to raiſe an edifice without a foundation.

" Behold intemperance inveighing againſt avarice, and all her low, mean, and ſordid vices; and thus loſing ſight of her own enormities and crimes, under the aſſumed character of benevolence, or the tranſient blaze of ſome occaſional acts of munificence. Avarice repels the charge. She expatiates with indignation on the poverty and diſtreſs conſequent upon extravagance, and from this train of calamities deduces a triumphant argument in her own vindication and praiſe. Whilſt ſhe exhibits an haggard figure, a countenance hard and repulſive, overſhadowed with gloomy ſuſpicions,—whilſt her ear is deaf to the

the cry of ſurrounding miſery,—whilſt her hand never opens to feed the hungry, to clothe the naked, or to remove the tear from the eye of dejected ſorrow; in ſhort, whilſt ſhe contracts and rolls up a man in himſelf, extinguiſhing every gleam of benevolence, and leaving him nothing but the form of a human being; ſhe ſtill glories in her frightful and preternatural inſenſibility, gilding it over with the appellation of prudence and economy. Thus one ſin wars with another; and different individuals are ſtrongly oppoſed to each other's wrong habits and courſes, without any real hatred, on either ſide, of the moral turpitude attaching to them, or any Chriſtian regard to the divine will. Nor is this all: the ſame contention takes place in the breaſt of each individual. There is, indeed, a MASTER PASSION, which ever bears the principal ſway; yet it retains not an undiſturbed poſſeſſion of the heart; other corrupt paſſions operate, and, in the conteſt for the maſtery, will ſometimes prevail, and appear in occaſional acts, which exhibit no reſemblance to the ordinary colour and complexion of the man's conduct.

"When we reflect on the little hold that religion has upon mankind at large, or picture to ourſelves the monſtrous and deſolating effects reſulting from the *abſolute* and *uncontroled* dominion of any one vice, we cannot but admire the manifold wiſdom of the great Governor of the world, in thus overruling the conflict of jarring, diſcordant paſſions; in making one evil propenſity corrective of another; and thus rendering them, by their own native operations, and without any deſign in the agents themſelves, inſtrumental not only to the prevention of many crimes ſubverſive of ſociety, but even to the promotion of many actions conducive to its ſecurity and welfare.

"In diſcriminating the manners of men, and in tracing the ſources of human conduct, we may add to what we have already ſtated, that the dread of the conſequences of ſin often reſtrains from crimes, where there is no regard to their corrupt and heinous nature. It is ſo ordained in the conſtitution of the world, that vice, eſpecially of ſome deſcriptions, ſhould be accompanied with ſuch a train of evils, as to inflict an immediate and ſenſible puniſhment upon the tranſgreſſor. The libertine, reaping the ſad fruits of his irregularities in his health, reputation, fortune, and the miſeries he entails upon his family, may awake to ſome ſenſe of duty, meaſure back his ſteps with ſorrow for the paſt, and with a ſincere determination to reform. This reformation, founded *ſolely* upon ſuch principles, however ſalutary their operation, has only the ſemblance of virtue. It has nothing *ſacred* or *divine* in its nature; it does not riſe above the character of prudence; having no regard to the glory of God, or the authority of his law.

"This concluſion ſuppoſes alſo the *permanence* of the change; but alas! how often do theſe alarms of conſcience, and the good purpoſes reſulting from them, paſs away like the morning cloud, or the early dew. They flow from temporary cauſes, and diſappear with them. Hence, though Ahab humbled himſelf, Saul wept aloud, and Felix trembled, their emotions, however, were like the irregular currents of a ſudden inundation, which, not being repleniſhed by any uniform, perennial ſpring, but dependent only on the rains and winds, ſoon ſubſide, and leave no veſtige behind them. As to Cain and Judas, their impreſſions

impreſſions were more fixed and poignant, yet they engendered only horror of mind, torment, and deſpair. It ſeems, indeed, that ſenſible fear, however neceſſary in the preſent life, and often rendered introductory to true piety, involves no inclination to virtue. It may reſtrain; but "whatever has the effect of compulſion upon an agent, whether it be good or evil in itſelf, can have nothing *moral* in its nature."

At p. 334, &c. we have ſome very judicious remarks on the uſe of learning to miniſters; and towards the end of the work, the natural but pernicious effects of ignorance and enthuſiaſm, are very ably expoſed. In the concluding note, Mr. Lloyd ſpeaks with great moderation and Chriſtian charity of itinerant ſelf-commiſſioned preachers, while at the ſame time he properly objects to them; and very juſtly points out the great danger there is of their being made tools of by the crafty and diſaffected. To all reaſonable toleration Mr. L. profeſſes himſelf a warm friend, (and indeed the temper with which he treats of many diſputed points, both in religion and morality, convinces us he is ſincere); but in reſpect to the practices of our moſt modern diſſenters and itinerant preachers, he very judiciouſly cautions the laity againſt being led by a miſtaken charity, "operating under the ſemblance of a Catholic ſpirit," to countenance and ſupport what "is in its tendency detrimental both to Church and State"; and the clergy are exhorted not to ſuffer themſelves to be flattered into undue connections with any Diſſenters, which may argue a relaxation of their obedience and ſteadineſs to the Church of England.

ART. VII. *Correſpondence between Frances, Counteſs of Hartford, (afterwards Ducheſs of Somerſet) and Henrietta Louiſa, Counteſs of Pomfret, between the Years* 1738 *and* 1741. 3 *Volumes.* Crown 8vo. 1l. 1s. Phillips. 1805.

THESE are familiar and confidential letters between two ladies of faſhion, diſtinguiſhed in their time as Ladies of the Bedchamber to Queen Caroline, and were written after her majeſty's death.

Lady Hartford, who was afterwards Ducheſs of Somerſet, was the favourer of poetic genius, a poeteſs herſelf, and was praiſed by Savage, Thompſon, and other wits of the time; ſhe was alſo the friend of Dr. Burnet, Dr. Watts, Shenſtone, Mrs. Carter, Lady Luxborough, &c. &c. Lady Pomfret was deſcended from Lord Chancellor Jefferys. In 1720 ſhe married Lord Lempſter, afterwards created Earl of Pomfret, Knight

Knight of the Bath, and Maſter of the Horſe to Queen Caroline. On the death of the Queen, ſhe retired with her family to the Continent. After reſiding for ſome time at Monts, near Paris, ſhe proceeded to Italy, paſſing through Lyons, Aix, and Marſeilles, and thence to Genoa. From Genoa ſhe went to Florence, and afterwards returned to England by way of Bologna, Venice, Augſburg, Frankfort, and Bruſſels.

Much intereſt can hardly be expected, either from the deſcription of the above-mentioned places, or from the familiar converſations between two females in ſuch circumſtances. Many of them, indeed, are the mere chit-chat relation of family occurrences, interlarded with high-ſtrained compliments; at the ſame time they contain many pleaſing anecdotes, and exhibit a very agreeable repreſentation of the manners of the period in which theſe epiſtles were written.

One or two ſhort ſpecimens will be ſufficient to juſtify the opinion we have given.

"How ſhall I deſcribe to you, my dear Lady Pomfret, the ſentiments that ariſe in my heart at the reading your letters? I feel a mixture of eſteem, affection, admiration, and ſorrow, to think how many years paſſed by in which I might poſſibly have enjoyed the happineſs of your converſation, or even been admitted to your friendſhip, had I ſought it with that care and aſſiduity which I am now truly ſenſible it deſerves. How blind was I to my own intereſt, and to a merit which I ſcarcely had leiſure (after it had waked me from my lethargy) to be acquainted with, till, as a juſt puniſhment for my former want of diſcernment, I was doomed to live baniſhed from it! But the generoſity of your diſpoſition inclines you to alleviate a chaſtiſement which I too well deſerved, by allowing me a place in your memory though I am exiled from your ſight, and permitting me to hope for a ſhare in your heart, which (if I know my own) I would not part with for all the wealth and ſplendor of the eaſt.

"I do not wonder that you ſhed tears at the profeſſion of the unhappy votreſs at Genoa, ſince I could ſcarcely reſtrain mine at the recital of her ſufferings. I am afraid ſolitude is not a cure for love; but I think the inclination to it a very natural effect of that paſſion, when it is unſucceſsful: it leaves the mind in a ſtate of languor and melancholy that makes it ſhun ſociety, and retire from mankind, to indulge the idea of what it ought moſt carefully to avoid, and which probably it would endeavour to free itſelf from, were it not generally attended with a depreſſion of ſpirits, that is to the mind what fetters are to the body, and prevents it from uſing ſufficient motion to put itſelf in a more eaſy ſituation.

"In return for your ſtory of the nun, I will relate to you one which I had within theſe few days from a friend of mine, a woman of great veracity and good ſenſe: ſhe aſſured me of the truth of it, from her own knowledge.

" A gentleman in Suffolk had an eſtate of two thouſand pounds a-year; and an only ſon, who was brought up with the expectation of being heir to that fortune after his father's death. This took place when he was juſt four-and-twenty: but, when he came to look into his inheritance, he found the whole property ſo involved, that he had only left four hundred pounds a-year, which proved to be in church-lands. He lived on this for about twelve months, but during that time was very melancholy. He then declared to his friends, that it was againſt his conſcience to enjoy the revenue of what had belonged to the church, and that he could make himſelf eaſy in no other way but by reſtoring the lands; which he did, in ſpite of the perſuaſion of all his relations to the contrary, and left himſelf with no more than an annuity of fifty pounds. In the neighbourhood there was a quaker, who always went once, and ſometimes twice, a-year into Yorkſhire, on buſineſs. At one houſe in that county he was received upon a footing of great intimacy; by an old gentleman, who had an only daughter, that was to be his heireſs—elegant in her perſon, of good temper, and well accompliſhed. The quaker one day aſked him why he did not get this young lady married. The gentleman replied, that it was what he wiſhed to do, but he was determined never to diſpoſe of her but to a man whoſe principles he approved, and who would come and ſettle upon the eſtate. If he could find ſuch a perſon, he would give his daughter to him, though he was not worth a ſhilling. The quaker related to him the hiſtory of his neighbour: and the old gentleman was ſo much delighted with his character, that he deſired the quaker to bring him to his houſe the next time he came; and, if the young people liked each other, it ſhould be a match. The honeſt quaker returned home, and with great pleaſure told the young gentleman the proſpect of this good fortune; but was ſurpriſed to find all the arguments he could uſe wanted force to prevail on him to go. He declared that he would rather live upon his ſmall annuity all his days, than marry a woman he did not previouſly love, though ſhe poſſeſſed the wealth of the Indies. When the time drew near for the quaker to go again into Yorkſhire, he applied to a relation of the young gentleman with whom he lived, and ſhewed him ſeveral letters from the lady's father, requeſting him to bring his friend along with him. By the importunity of this relation, and the quaker's entreaty, the youth was at length prevailed on to accompany him; but under a feigned name, and only as an acquaintance whom he had met by accident on the road. Matters being thus ſettled, he ſet out with the quaker, and was introduced to the old gentleman and his daughter. They were all three ſo well pleaſed with each other, that they ſoon became better acquainted, and the young gentleman diſcovered who he was. The marriage was quickly concluded; and he now enjoys eighteen hundred pounds a-year, which his wife brought him, beſides a conſiderable ſum of money. They have now lived together ſix years in perfect happineſs, and have two children." Vol. i. p. 148.

The laſt volume will beſt repay the reader's attention; the writers, as their intimacy ſtrengthened, ſeem to have been inſpired with increaſed energy and animation. The following anecdote is related by Lady Pomfret with conſiderable ſpirit:

" The

" The pleaſure I enjoyed at the ſafe return of my ſon, and the hopes of ſeeing him ſoon, are both ſuſpended, ſince he is gone again to the Weſt Indies. How ſevere a trial this is to me, is eaſier for you to imagine than me to tell. Yet I have not ſo far involved my reaſon in affection, as not to know that it was the propereſt part he could take; and am infinitely obliged to Lord Vere Beauclerk's friendſhip, who has ſent him with ſuch a recommendation, as, if it pleaſe God to ſpare his life, muſt advance him. My life, however, is made bitter by the abſence and danger of one who is ſo juſtly dear to me; but committing him to the Protector of us all, I will here conclude this ſubject, which you have more than once forbidden my making any excuſes for entering upon.

" The only company we have in this houſe, at preſent, are Mr. Burriſh, who has juſt ſucceeded to Mr. Cope, as ſecretary to the commiſſion, at Antwerp, for ſettling the Terif; and Mr. Goodcheap, an Eaſt Indian merchant, who is with him. They have both travelled a vaſt deal in different parts of the world; which, with the thorough knowledge they appear to have of trade, makes them very entertaining whenever they talk upon the ſubjects they are maſters of; and which I never fail promoting as much as poſſible, being inclined to think with the Spectator, " That a general trader of good ſenſe is often better company than a general ſcholar. As one ſpeaks from practice, and the other from theory, the real truth is ſurer to be found with the firſt, though the arguments of the laſt may be more eloquently delivered."

" A fact that lately happened in Batavia, and which, no doubt, you have heard ſomething of, being particularly well known to Mr. Goodcheap, by means of a correſpondence he has there, I ſhall endeavour to repeat to you, as I heard it from him. It is of an extraordinary nature, and may perhaps produce extraordinary effects. The ſettlement that the Dutch have in Batavia, was originally a conqueſt gained from the kings of Bantam and Java, who ſtill retain ſome ſovereignty amongſt the rocky parts of the iſland. The Chineſe that inhabit there, were invited by the Hollanders, as abſolutely neceſſary towards carrying on their trade. They planted, prepared, and worked the commodities imported to Europe; and, in conſideration of the advantages and protection from the Dutch, the captains of their tribes (for by ſuch they are governed,) are obliged to pay a yearly tribute to the governor-general of Batavia. This tribute the captains raiſe again from the people under them. Theſe, in conſequence of the great debts owing to them from the Dutch, were not able this year to produce the tribute, which the chiefs amongſt them repreſented to the governor, deſiring a fair hearing for the ſettling of their matters. The governor, whoſe name was Falconier, and who was originally ſent thither a writer, from which low ſtation he has riſen, through every degree to the higheſt, (with this remarkable circumſtance, that no body was ever put over his head, nor he over any body's,) made no other anſwer than that of putting them into priſon, and threatening ruin to them all, if he was not immediately paid. Upon this, the others in the country aſſembled together, and wrote a letter to a baſtard ſon of the emperor of China, who had a band of men wan-

dering about in thoſe parts, to come and head them. This he accordingly did, and they marched directly to the city, took a gate and killed two or three hundred people, but were ſoon repulſed, with great ſlaughter, and driven back into the country; from whence they ſent a flag of truce, deſiring leave to repreſent their grievances, and to ſubmit. The governor having aſſembled the council, Mr. Introff, director-general, (the ſecond in command,) a man of birth and humanity, ſpoke for the hearing of them, alledging, that there could be nothing loſt by it; and that it would ſtill be in their power to receive or reject what the men had to ſay, as they found it juſt or not. But Falconier, furious and revengeful, vowed the deſtruction of them all, by maſſacre, that very night. Againſt this, Mr. Introff and Mr. Van Arden (firſt of the council, and third in command,) loudly proteſted; and the governor put them both into chains, and ſent them directly to Holland. The reſt of the council, fearing the ſame treatment, aſſented to his determination, who that night, about twelve o'clock, ſummoned the officers and ſeamen from the ſhips, and leading them himſelf, murdered all the Chineſe he could find in the town, to the number of ſeventeen thouſand, ſeizing their effects, and not ſparing even the hoſpitals where the ſick were lodged. The ſlaughter continued for three days: after which, he publiſhed a pardon to all who would return from the country in a month, wearing a paper on their ſleeves, in which ſhould be written their crime and contrition. Many came in on this proclamation; and as faſt as they did ſo, they were murdered. In the mean time, the ſhip in which he had ſent Introff and Van Arden put into the Cape of Good Hope, where they met other ſhips from Holland; one of which had brought a packet, directed to Mr. Introff. Upon opening it, he found that he was appointed governor-general, in the room of Falconier; and therefore returned with the other ſhips to Batavia, where he put his antagoniſt in the ſame ſtate he had been in; and, with an account of his crimes, has ſent him to Amſterdam. Mr. Burriſh tells me, (to my great ſorrow,) that there is no inſtance of a crime committed in Batavia being reviſed in Holland; and that he will (if his conſcience can ſuffer him) ſtill enjoy his ill-got wealth. The government of Batavia is endeavouring to ſtop all boats that can give intelligence to China of the barbarities practiſed on the Chineſe, for fear the emperor ſhould prohibit any future commerce with the Dutch. This attempt Mr. Goodcheap hopes will be ineffectual, and that we ſhall for the time to come have all the Chineſe trade to ourſelves." Vol. iii. p. 406.

Some poetry is interſperſed through the volumes, but we have not met with any of ſufficient intereſt or importance to communicate. A head of Lady Hartford is prefixed to the firſt volume; we preſume that one of Lady Pomfret was not to be procured. On the whole, this may be denominated a pleaſing publication.

ART.

ART. VIII. *Aſiatic Reſearches. Vol. VI.*

(Concluded from p. 408.)

WE had thought of including the remaining part of this volume with the account of the ſeventh; but we find the matter too abundant to be ſo compreſſed, and therefore treat it ſeparately. The reader muſt now prepare for a journey into the barren and mountainous tract of Sirinagur, which the feet of European travellers have ſeldom traverſed; and which, in direct contraſt to the rich and luxurious ſoil of India, preſents, in general, a ſcene of dreadful miſery and deſolation. Through its dreary vallies, and among its ſteep defiles, the Ganges rolls in ſolitary majeſty for nearly 300 miles; till at Hurdwar, in about the latitude of 30 degrees north, it pours the collected tribute of its waters into the plain of Hindoſtan. To penetrate theſe deſert regions required no ſmall reſolution; but Captain Hardwicke boldly undertook the taſk, and has made his countrymen acquainted with ſcenes and people at once novel and intereſting; nor in a country abounding with marſhy land, and foreſts of vaſt extent, has he neglected to notice, in ſyſtematic order, that rare and rich aſſemblage of flowers, plants, and vegetables, which was naturally to be expected in ſuch a region.

Captain H. commenced his journey thither from Futtehghur, in company with Mr. Hunter, on the 3d of March, 1796. They took, he ſays, a circuitous route through the *Douab*, for the ſake of viſiting ſeveral thriving indigo plantations eſtabliſhed by European gentlemen in theſe latitudes, ſo remote from Calcutta; and their adventurous ſpirit of commercial enterpriſe has very much improved a country otherwiſe to the laſt degree neglected and unproductive. After this ſurvey and inſpection, Mr. Hunter left him, and he arrived at Hurdwar on the 1ſt of April. This celebrated town is remarkable only for a few brick buildings, the property of eminent *Gooſſeyus*, a religious ſect of great celebrity, attracted hither by the ſacredneſs of the ſpot where the Ganges firſt diſplays itſelf to the adoring Indian. He repreſents the ſtream, after having eſcaped from the Sewalic mountains, its laſt barrier towards Hindoſtan, as dividing itſelf into three channels. The deepeſt channel he deſcribes as of the depth of fifteen feet, and round the hill, or Ghaut, through whoſe baſe it has worked its paſſage, a variety of figures of Hindoo gods and ſacred ſymbols preſent themſelves; and particularly a ſtone TRIDENT, fourteen feet high, in alluſion poſſibly to their three grand deities of India, is erected on a ſquare baſe of maſon's work, ornamented with figures of the ſun and moon, and of the Hindoo

god

god of wisdom, GANESA. The period of Captain H.'s arrival was the peculiar season of an annual celebrity holden here, for the purpose of bathing in the sacred waters of the Ganges, on which account an innumerable concourse of people had resorted to this solitary spot, in hopes of washing away their sins, as well as of enriching themselves at the usual fair, which, as at Mecca, is at the same time established for the exchange of commodities between the inhabitants of all the neighbouring regions for many hundred miles around. The appearance of this motley croud, in point of dress and manners, strongly attracted the notice of our travellers, as did their appearance, dress, &c. the attention of the Asiatic multitude. The following extract, describing this fair, and these mutual sensations, will doubtless be acceptable to our readers.

" This *Mela*, or fair, is an annual assemblage of Hindus, to bathe, for a certain number of days, in the waters of the Ganges, at this consecrated spot. The period of ablution is that of the sun's entering Aries; which, according to the Hindu computation, being reckoned from a fixed point, now happens about twenty days later than the vernal equinox. It accordingly fell on the evening of the 8th of April. But every twelfth year, when Jupiter is in Aquarius, at the time of the sun's entering Aries, the concourse of people is greatly augmented. The present is one of those periods, and the multitude collected here, on this occasion may, I think with moderation, be computed at two and a half millions of souls. Although the performance of a religious duty is their primary object, yet, many avail themselves of the occasion, to transact business, and carry on an extensive annual commerce. In this concourse of nations, it is a matter of no small amusement to a curious observer, to trace the dress, features, manners, &c. which characterize the people of the different countries of Cabul, Cashmir, Lahore, Butaan, Sirinagur, Cummow, and the plains of Hindustan. From some of these very distant countries, whole families, men, women, and children, undertake the journey, some travelling on foot, some on horseback, and many, particularly women and children, in long heavy carts, railed, and covered with sloping matted roofs, to defend them against the sun and wet weather: and during the continuance of the fair, these serve also as habitations.

" Among the natives of countries so distant from all intercourse with people of our colour, it is natural to suppose that the faces, dress, and equipage of the gentlemen who were then at Hurdwar, were looked upon by many as objects of great curiosity: indeed it exceeded all my ideas before on the subject, and as often as we passed through the crowd in our palanquins, we were followed by numbers, of both women and men, eager to keep pace, and admiring, with evident astonishment, every thing which met their eyes. Elderly women, in particular, salaamed with the greatest reverence; many shewed an eagerness to touch some part of our dress; which being permitted, they generally retired with a salaam, and apparently much satisfied.

" At

" At our tents, parties ſucceeded parties throughout the day, where they would take their ſtand for hours together, ſilently ſurveying every thing they ſaw.

" Sometimes more inquiſitive viſitors approached even to the doors of the tent, and finding they were not repelled, though venturing within, they generally retired, with additional gratification; and frequently returned, as introductors to new viſitors, whoſe expectations they had raiſed, by the relation of what themſelves had ſeen.

" The moſt troubleſome gueſts were the *Gooſſeyns*, who being the firſt here in point of numbers and power, thought it warrantable to take more freedoms than others did: and it was no eaſy matter to be, at any time, free from their company: it was, however, politically prudent, to tolerate them; for, by being allowed to take poſſeſſion of every ſpot round the tents, even within the ropes, they might be conſidered as a kind of ſafeguard, againſt viſitors of worſe deſcriptions; in fact, they made a ſhew of being our protectors.

" In the early part of the *Mela*, or fair, this ſect of *Fakeers* erected the ſtandard of ſuperiority, and proclaimed themſelves regulators of the police.

" Apprehending oppoſition, in aſſuming this authority, they publiſhed an edict, prohibiting all other tribes from entering the place with their ſwords, or arms of any other deſcription. This was ill received at firſt, and for ſome days it was expected force muſt have decided the matter; however, the *Byraagees*, who were the next powerful ſect, gave up the point, and the reſt followed their example. Thus the *Gooſſeyns* paraded with their ſwords and ſhields, while every other tribe carried only bamboos through the fair." P. 312.

A ſucceeding paragraph ſtates this town and diſtrict as properly under the juriſdiction of the Mahratta government; but, at the period of the fair, the tribute collected, which is very conſiderable, and the whole political management is uſurped by the ſacerdotal band laſt mentioned, and connived at by a court addicted to the ſame ſuperſtition. A dreadful affray afterwards took place between theſe holy fakeers, and a large body of armed *Seeks*, who aſſerted their right to bathe in the Ganges, but being oppoſed and driven back by the Goſſeyns, they returned in great force, and, ruſhing upon the fakeers, with their ſwords, and the diſcharge of fire arms, put above five hundred of their miſerable tribe to death.

On the 12th of April, Captain H. commenced his journey towards the capital of Sirinagur, ſometimes over lofty ridges, rugged and bare, and at others through deep vallies, ploughed up by torrent floods deſcending from the ſurrounding mountains; now through vaſt foreſts that had never, perhaps, felt the axe, and now through wild ſavannas, luxuriant in vegetation, and abounding with plants " never yet, perhaps, brought under the ſyſtematical examination of the botaniſt." P. 325. As he approached nearer that metropolis more frequent ſigns of cultivation appeared in the vallies and the ſloping ſides of

the green mountains, with here and there a town, consisting of a few straggling huts; and, as he ascended the more northern hills, the prospects grew still more extensive and diversified; trees of greater magnitude arrested his attention; and the *nullahs*, or rivers, of which there were many, rolled in a broader current; at length our traveller reached the capital, called after the province, SIRINAGUR, and seated, he tells us, in a burning valley, of which it occupies nearly the centre. It is wretchedly built, though the houses are of stone, the granite of the country, as is the Rajah's, which is large and lofty, but much out of repair. Captain H. was treated with distinction and respect by the Rajah, who was no stranger to the recent successes of the English in the Rohilla district, praised their political and military skill, and was gratified with a display of the tactics of European warfare, in the manœuvres of the seapoys, who attended Captain H. as a guard to his court. The object of his visit is not declared, but it probably was undertaken with another view than the mere exploring of a country so difficult of access, and so destitute of all comfortable accommodation for an European traveller. The eastern dominions of Great Britain now extend so wide in every direction, that an accurate knowledge of the countries on our vast frontier, especially on the northern quarter, is a desideratum of considerable political importance. Captain H. has added, by way of appendix, an enumeration of plants, noticed in the preceding tour, classed after the Linnæan system, which cannot fail to gratify the curious student in Indian botany, and must prove a valuable addition to the collections of the kind in former volumes of this work by Sir W. Jones and Dr. Roxburgh.

10. *Description of the Caves or Excavations, on the Mountains, about a Mile to the Eastward of the Town of Ellore.**

The description of these stupendous caverns is prefaced with a letter from the writer, Sir C. W. Malet, to Sir John Shore, then President of the Asiatic Society; in which he declares that all his efforts to acquire a knowledge of the precise period of their formation, or their history, have turned out unsatisfactory, though the mythology is undoubtedly *Hindu*, and the predominant deity designed is MAHDEW, or SEEVA. The letters of the inscriptions on them, however, differ considerably from the characters now in use in Hindostan, which he accounts for from the rapid changes which letters undergo in the course of ages; and from the difficulty which even so

* See the account of Mr. Daniell's beautiful views of these excavations, in our Review for March, 1805, p. 233.

learned

learned a Sanscrit scholar as Mr. Wilkins had in decyphering the inscriptions in the neighbourhood of GHYA. With respect to their antiquity, he presents us with two widely different opinions relating to them and their presumed age, which he obtained upon the spot, from two very different authorities, which in the following extract is in his own terms submitted to the reader.

" On this very interesting point, I mean the antiquity of these astonishing works, I shall here trouble you with the different accounts of two intelligent men, one a *Mahommedan* the other a *Hindu*. The first, named MEER ALA KHAN, an inhabitant of *Ahmednugger*, who said that he had heard it from a person of acknowledged erudition, but whose name I forgot. The second, a *Brahmen*, inhabitant of Roza, who quoted a book entitled *Sewa Lye Mahat*, or the grandeur of the mansion of SEWA, i. e. MAHDEW, as his authority; for the authenticity of which I have hitherto sought in vain.

" The *Mahommedan* says, " the town of Ellora was built by Rajah EEL, who also excavated the temples, and being pleased with them, formed the fortress of *Deoghire (Doulutabad)*, which is a curious compound of excavation, scarping, and building, by which the mountains were converted into a fort, resembling, as some say, the insulated temple in the area of the Indur Subba. Eel Rajah was contemporary with Shah Momin Arif, who lived 900 years ago."

" The *Brahmen*, on the other hand, says, " That the excavations of *Ellora* are 7894 years old, formed by Eeloo Rajah, the son of Peshpont of Elichpore, when 3000 years of the Dwarpa Yoag were unaccomplished, which added to 4894 of the present Kal Yoag, makes 7894. Eeloo Rajah's body was afflicted with maggots, and in quest of cure, he came to the famous purifying water named *Sewa Lye*, or, as it is commonly called *Sewalla*, that had been curtailed by Vishnu (at the instigation of Yemdurhum, or Jum, the destroying agent) from sixty bows length (each four cuvits square,) to the size of a cow's hoof. In this water, Eeloo dipped a cloth, and cleansed with it his face and hands, which cleared him of the maggots. He then built a *Koond* (or cistern) and bathing therein, his whole body was purified; so that, looking on the place as holy, he first constructed the temple called *Keylas*, &c. to the place of *Biskurma*." P. 384.

In neither of these two accounts, probably, is the true history of the phænomenon to be found; certainly not in the Mahommedan, if *Deoghir* and *Tagara*, as asserted by Mr. Wilford in the first volume of these Researches, p. 374, are the same city; for that in the Periplus of Arrian, is stated to have been at the period of the arrival of the Greeks on the shores of India, previously to the conquest of Egypt by the Romans, the metropolis of a large province, and a celebrated mart of commerce. Nor can any more decisive opinion be formed of their real antiquity from the vague and romantic account of the Hindoo chronologist, in whose system, it is well known,

known, figures are added or diminished at pleasure, as best suits the fraudful purposes of interest, or of ambition. To obtain their true æra, we must patiently wait for the translation of those inscriptions that probably contain it, as well as the meaning of their mysterious hieroglyphics. The obscurity of the character in which they are composed is a considerable argument in favour of their high antiquity, and the astonishing number and magnitude of the excavations seems to prove them to have been the work of a powerful sovereign, reigning in peace over an obedient and superstitious people, whose patient labour for a series of years could alone have fabricated such amazing works.

Any description of these rock-excavations, without the accompanying plates, by which they are illustrated, must be necessarily very inadequate to impress the reader with a just conception of their magnitude, and the various imagery with which the walls are decorated. The most wonderful seems to be that called "*Keylas, or Paradise*"; of a part of which (for the whole is far too long for insertion) the following extract is a description:

"This wonderful place is approached more handsomely than any of the foregoing; and exhibits a very fine front, in an area cut through the rock. On the right hand side of the entrance is a cistern of very fine water. On each side of the gateway, there is a projection, reaching to the first story, with much sculpture and handsome battlements, which, however, have suffered much from the corroding hand of time. The gateway is very spacious and fine, furnished with apartments on each side that are now usually added to the *Dewries* of the eastern palaces. Over the gate, is a balcony, which seems intended for the *Nobut Khanneh*. On the outside of the upper story of the gateway are pillars, that have much the appearance of a Grecian order. The passage through the gateway below is richly adorned with sculpture, in which appear *Bouannee Usbtbooza* on the right, and *Gunnes* on the left. From the gateway you enter a vast area cut down through the solid rock of the mountain to make room for an immense temple, of the complex pyramidal form, whose wonderful structure, variety, profusion, and minuteness of ornament, beggar all description. This temple, which is excavated from the upper region of the rock, and appears like a grand building, is connected with the gateway by a bridge left out of the rock, as the mass of the mountain was excavated. Beneath this bridge, at the end opposite the entrance, there is a figure of *Bouannee* sitting on a lotus, with two elephants with their trunks joined, as though fighting, over her head. On each side of the passage under the bridge is an elephant, one of which has lost its head, the other its trunk, and both are much shortened of their height by earth. There are likewise ranges of apartments on each side behind the elephants, of which those on the left are much the finest, being handsomely decorated with figures. Advanced in the area, beyond

yond the elephants, are two obelisks, of a square form, handsomely graduated to the commencement of the capitals, which seem to have been crowned with ornaments, but they are not extant, though from the remains of the left hand-one, I judge them to have been a single lion on each.

"To preserve some order, and thereby render easier the description of this great and complex work, I shall, after mentioning that on each side of the gateway within there is an abundance of sculpture, all damaged by time, proceed to mention the parts of the centre structure; and then, returning to the right side, enumerate its parts; when taking the left hand, I shall terminate the whole in a description of the end of the area, opposite to the gateway and behind the grand temple. Exemplifying the whole by references to the annexed plan.

"ENTIRE BELOW.

"Passing through the gateway below, you enter the area, and proceeding under a small bridge, pass a solid square mass which supports the bull *Nundee* stationed above; the sides of this recess are profusely sculptured with pillars and figures of various forms; having passed it you come to the passage under another small bridge, beneath which there is, on one side, a gigantic sitting figure of Rajah *Bhoj* surrounded by a group of other figures. Opposite to which is as gigantic a figure of *Guttordhuj*, with his ten hands. At the end of this short passage commences the body of the grand temple, the excavation of which is in the upper story that is here ascended by flights of steps on each side.

"RIGHT AND LEFT HAND SIDES OF THE TEMPLE BELOW.

"The right hand side is adorned with a very full and complex sculpture of the battle of *Ram* and *Rouon*, in which *Hunomaun* makes a very conspicuous figure. Proceeding from this field of battle, the heads of elephants, lions, and some imaginary animals, are projected as though supporting the temple, till you come to a projection, in the side of which, sunk in the rock, is a large group of figures, but much mutilated. This projection was connected with the apartments on the right hand side of the area by a bridge, which has given way, and the ruins of it now fill up the sides of the area. It is said to be upwards of 100 years since it fell.

"Passing the projection of the main body of the temple, it lessens for a few paces, then again projects, and after a very small space on the line of the body of the temple, the length of this wonderful structure, if what is fabricated downwards out of a solid mass can be so called, terminates in a smaller degree of projection than the former. The whole length is supported, in the manner above-mentioned, by figures of elephants, lions, &c. projecting from the base, to give, it should seem, the whole vast mass the appearance of moveability, by those mighty animals. The hindmost, or eastern extremity of the temple, is composed of three distinct temples elaborately adorned with sculpture, and supported, like the sides, by elephants, &c. many of which are mutilated. The left-hand side (I mean from the entrance) differs so little from the right, that it is unnecessary to be particular in

mentioning

mentioning any thing, except that oppoſite the deſcription of the battle of *Ram* and *Rouon*, is that of *Keyſo Pando*, in which the warriors conſiſt of footmen, and others mounted on elephants, and cars drawn by horſes, though I obſerved none mounted on horſes. The principal weapon ſeems the bow, though maces and ſtraight ſwords are diſcoverable.

" CENTRE ABOVE.

" The gateway conſiſts of three centre rooms, and one on each ſide. From the centre rooms, croſſing the bridge, you aſcend by ſeven ſteps into a ſquare room, in which is the bull *Nundee*. This room has two doors and two windows. Oppoſite the windows are the obeliſks before-mentioned.

" From the ſtation of *Nundee*, you croſs over the ſecond bridge, and aſcend by three ſteps into a handſome open portico, ſupported by two pillars (above each of which, on the outſide, is the figure of a lion, that though mutilated, has the remains of great beauty, and on the inſide, two figures reſembling ſphynxes) towards the bridge, and two pilaſters that join it to the body of the temple, the grand apartment of which you enter from the portico by four handſome ſteps and a door way, on each ſide of which are gigantic figures. Advancing a few paces into the temple, which is ſupported by two rows of pillars, beſide the walls that are decorated with pilaſters, there is an intermiſſion of one pillar on each ſide, leading to the right and left, to an open portico, projecting from the body of the temple, from the right hand one of which, the bridge already mentioned as broken, connected the main temple with the ſide apartments, to which there is now no viſible acceſs, but by putting a ladder for the purpoſe, though I was told there is a hole in the mountain above that leads into it, which I had not time nor ſtrength to explore. The acceſs to the oppoſite is by ſtairs from below. The receſs of the *Ling* of *Mahdew* to which there is an aſcent of five ſteps, forms the termination of this fine ſaloon, on each ſide of the door of which is a profuſion of ſculpture. The whole of the ceiling has been chunamed and painted, great part of which is in good preſervation.

" A door on each ſide of this receſs of the *Ling* of *Mahdew* leads to an open platform, having on each ſide of the grand centre pyramid, that is raiſed over the receſs of the *Ling*, two other receſſes, one on each ſide, formed alſo pyramidically, but containing no image. Three other pyramidical receſſes, without images within them, terminate the platform, all of them elaborately ornamented with numerous figures of the *Hindu* mythology. Many of the outer as well as the inner parts of this grand temple are chunamed and painted. The people here attribute the ſmoky blackneſs of the painting within, to *Aurungzebe*, having cauſed the different apartments to be filled with ſtraw and ſet on fire; which I can reconcile on no other ground, than to efface any (if any there were) obſcenities, as there are many in the ſculpture. Upon the whole, this temple, of which I was too much indiſpoſed to give even the inadequate account that I might, if in perfect health, has the appearance of a magnificent fabric, the pyramidal parts of which ſeem to me to be exactly in the ſame ſtyle as that of the modern *Hindu* temples." P. 404.

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We are loſt in aſtoniſhment as we proceed in the inveſtigation of thoſe immenſe fabrications by the laborious induſtry of pious Hindoos; and when, in addition to theſe, we turn our eyes to thoſe of Canara, of Elephanta, and Salſette, our wonder is increaſed in a tenfold degree, and the pyramids of Egypt are leſſened in our eſtimation. The dimenſions of this rock-temple are given in a table that forms an Appendix to the above account; but as it is very minute, and extends through ſeveral pages, we are compelled to omit it. We ſhall juſt mention, that the breadth of the outer area of the excavation, as there delineated, is 138 feet, and 88 feet deep; the inner area is 247 feet long, and 150 in breadth; while the height of the ſolid rock, out of which the court is excavated, is 100 feet. P. 411.

11. *Remarks on ſome Antiquities on the Weſt and South Coaſts of Ceylon, written in the Year* 1796. *By Capt. Colin Mackenzie.*

The writer of this article juſtly remarks, that Ceylon, ſince its reduction under the Britiſh dominion, having become of conſiderable importance in the ſcale of Aſiatic politics, every inveſtigation into its natural and civil hiſtory, and antiquities, &c. muſt be particularly gratifying. Similar ſtrata of calcareous rocks, marine productions, and ſhells alſo perfectly ſimilar, ſhow this iſland to have been once attached to the continent. The Sanſcrit dialect is the baſis of the languages of Ceylon, and continues unadulterated in the names of ancient and celebrated cities, and places of worſhip. The manners and cuſtoms of the Ceyloneſe are not more diſtinct from thoſe of Hindoſtan than may reaſonably be ſuppoſed, during the long lapſe of years that have revolved ſince it was ſubject to the Hindoo government, and from the ceaſeleſs influx of foreigners. The principal feature in the Cingaleſe religion is their reverence of Buddha, to which ſect of Hindoos they are proved to belong, by the maſſy ſymbols of ſtone erected to his honour over the whole iſland. Knox had obſerved this above a century ago; for, ſpeaking of their ruinated temples and images, that correct traveller obſerves, "they ſpared not for pains and labour, to build temples and high monuments to the honour of this god (Buddha) as if they had been born to hew rocks and great ſtones, and pile them up in heaps *." Captain M'Kenzie confirms this account of the prevailing

* Knox's Account of Ceylon, p. 186.

ſyſtem

ſyſtem of devotion; and, in many of the pagodas which he viſited on the coaſt, was ſhown books of that religion, containing beautiful illuminations, alluſive to his hiſtory, and the ſevere penances which he underwent to arrive at the diſtinguiſhed honour of an avatar. The narrative of Captain M. is very entertaining, and i. is illuſtrated by an engraving or two of the temples which he has deſcribed; but we forbear to make any quotation, on account of the recent appearance of Mr. Percival's volume, in which more ample details on this ſubject have been preſented to the public.

12. *On Mount Caucaſus. By Capt. Francis Wilford.*

We are again about to enter with Mr. Wilford on the mythological ground of the *Indian Puranas*. All that we ſhall pretend to, will be to give a ſummary analyſis of the arguments uſed by him, and of the poſitions which he aſſumes, leaving to our readers to conſult the original, and form thoſe deductions from the peruſal of it which it may ſeem to authorize.

Caucaſus is ſo denominated from the *Chaſas*, a moſt ancient and powerful tribe, its former inhabitants, and celebrated in the Hindoo books. The preſent kingdom of *Caſhgar* was their original country. A part of this immenſe ridge was called by the Greeks *Paropamiſus*. That word, ſtript of its Greek termination, is plainly compounded of two Sanſcrit primitives, *para-vami*, or the pure and excellent city of *Vami*, commonly called *Bamiyan*. This celebrated city, ſituated in the midſt of that range, is cut out of a vaſt rock, as are its numerous temples and idols, ſome of a coloſſal ſize.

In the earlieſt ages, according to the Puranas, *Bamiyan* was the reſidence of the anceſtors of the human race: on the lofty ſummit of the mountain on which it ſtands, the ark reſted after the deluge; and the progeny of Menu or Noah excavated the apartments out of the living rock. A variety of information follows in relation to his offspring, who ſettled in theſe elevated regions and in Hindoſtan; and both Shem and Abraham celebrated the pureſt rites of their religion in the cavern-receſſes of *Bamiyan*. P. 469. It became afterwards the central ſeat of the fire-worſhippers, for *Balhh*, in Khoraſan, was of far later origin. Caſhmire, the paradiſe of Aſia, and in the neighbourhood of theſe mountains where the ark reſted, was in all probability the paradiſe of Scripture, or, at leaſt, it exiſted in its neighbourhood, for the Hindoos conſtantly ſpeak of "that abode of delights" as on the ſummit of an immenſe hill on the north of India, and call it the Vaicontha, or paradiſe of *Veeſhnu*. Local circumſtances, and particularly the four rivers

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that watered it, and for which Capt. W. finds Sanscrit names, mark its situation amidst the mountainous tract extending from Balhh and Candahar to the Ganges. He traces these four streams with geographical accuracy, and finds in the countries through which they roll all those rich productions, the *gold*, the *bdellium*, and the *sardonyx*, in which they are said to abound. P. 486, &c. He finds in the Sanscrit legends the cherub and the flaming sword that guarded the gate of Eden: he surmises that *Aryavarta*, the native name of India, is the *Ararat* of Scripture; and in the vineyards, abounding between Bamiyan and the Indus, a district which he affirms to be "the native country of the vine", he finds full employment for the amiable but inebriated patriarch; and, in proof of his hypothesis, emphatically observes, "Since we are told in Scripture of NOAH cultivating the vine, we may be sure, that it was in its native country, or at least very near it". P. 494. We own ourselves astonished at these additional discoveries from a Sanscrit source; we sincerely commend the laudable efforts of the writer, in thus endeavouring to reconcile (a thing at present so unfashionable) the Mosaic and Hindoo relations of primæval events; and we heartily wish that he may not have sacrificed his judgment to his zeal.

13. *On the Antiquity of the Surya Siddhanta. By Mr. J. Bentley.*

This is the last article in the volume, but by no means the least important, for it goes to overturn the greatest part of what Sir W. Jones and Mr. Davis have written in former volumes on the antiquity of the Hindoo astronomy; and in direct opposition to those writers, and Mr. Playfair's elaborate calculations, attempts to reduce the age of this celebrated treatise, the most ancient in India on the subject, to within a period of between 7 and 800 years. This article is already so disproportionably long, and the present dissertation is so full of arithmetical computations, of the most intricate kind, that it is impossible for us to give any satisfactory analysis of it, or any very extended transcript from it. As Sir W. Jones was a profound mathematician, we are not at all inclined to conceive either that he proceeded upon principles, not fully investigated, or drew conclusions not fully justified by the premises assumed. Yet this glaring defect is imputed to his, as well as to Mr. Davis's, and Mr. Playfair's attempts to explain the system of the Brahminical astronomy. The reason adduced by Mr. Bentley for this bold assertion is, principally, that the computations of the Brahmins are founded not on *real*, but *imagined*, conjunctions

conjunctions of the planets at some very remote period, and that consequently all their deductions are, of necessity, *false*. The following passage will fully explain his meaning.

" In the first place it is necessary to observe, that in most of the Hindu systems, certain points of time back are fixed on as epochs, at which the planets are assumed to fall into a line of mean conjunction with the Sun in the beginning of Aries. From the points of time, so assumed as epochs, the Hindu astronomer carries on his calculations, as if they had been settled so by actual observation; and determines the mean annual motions, which he must employ in his system, from thence, as will give the positions of the planets in his own time; as near as he is able to determine the same by observation.

" In fixing on these epochs, the first Hindu astronomers took the precaution to throw them so far back into antiquity, that the difference between the assumed, and real places of the planets, whatever they might be at that time, would, when divided by the number of years expired from thence, in a manner vanish; or at least become too inconsiderable, to affect the mean annual motions of the planets, deduced from thence for several years. For, it is easy to perceive, that a point of time may be fixed on so far back, that the mean annual motions of the planets to be from thence deduced, (upon a supposition of their being then in a line of mean conjunction in the beginning of Aries) shall give the real positions of the planets at present, agreeing with observations: and yet, the mean annual motions, so deduced, shall not differ from the real mean annual motions, above any assignable quantity, however small.

" For, let an epoch of mean conjunction, be assumed at only the distance of 648000 years ago; without troubling ourselves at all with the real positions of the planets at that time, (which it would be impossible to know) now since the greatest possible difference that can ever happen, at any proposed time between the assumed and real place of a planet, cannot exceed six signs; if we divide this quantity by the number of years supposed now expired, we shall have $\frac{6^s}{648000} = 0^s$ $0^\circ\ 0'\ 0'',1$, or one-tenth of a second, for the greatest possible difference that could arise between the real mean annual motions of the planets as determined by European astronomers, and those which it would be necessary to employ, reckoning from the epoch thus assumed, as would give the positions of the planets at present, with the same degree of accuracy, as the most modern of European tables.

" It must therefore appear obvious, that the further back an epoch of mean conjunction is assumed, the nearer should the annual motions to be thence adduced, agree with the real mean annual motions, determined from actual observations: and on the contrary, the nearer such epoch is assumed to our own time, the greater the difference will be; unless a point of time is found by computation, at which the planets were either in a line of mean conjunction, or so near, that the difference, when divided among the years expired, would not sensibly affect the mean annual motions to be thence derived: but in this case, it is necessary that the Sun and Moon, should be in a line of mean conjunction

junction at the aſſumed epoch: or at leaſt very nearly ſo, in proportion to the diſtance of time back; for otherwiſe, the computed times of conjunctions, oppoſitions, and eclipſes, of theſe luminaries, would not agree with obſervation, for any conſiderable number of years.

"Upon this principle, the epoch now commonly called the commencement of the Cali yug, appears to have been fixed on, by Varaha and ſome other Hindu aſtronomers ſince his time: for, though the planets were not then actually in a line of mean conjunction, yet, the differences between their reſpective poſitions, and that which was aſſumed, when divided among the years expired from that epoch, to the time of Varaha, were conſidered as too ſmall, to cauſe any conſiderable difference between the real mean annual motions, and thoſe which it would be neceſſary to aſſume, ſo as to give the poſitions of the planets at that time, or even to cauſe any ſenſible error in their computed places, deduced from thence for many years." P. 538.

VARAHA, mentioned in the above extract, is the ſuppoſed author, or rather promulgator, of the SURYA SIDDHANTA, and the date of its compoſition is placed in the moſt extravagantly remote æras, even in the Satya Yug, ſome millions of years ago; but upon more accurate inquiry it turns out, that VARAHA actually flouriſhed not more than 700 years ago; and an aſtronomer of that period, by name SOTANUND, was not only his pupil, but, in a commentary upon the BHASVATI, an aſtronomical treatiſe of great celebrity, written by the latter, poſitively aſſerts VARAHA to be the author of the SURYA SIDDHANTA. This, however, is the only *written* evidence brought forward to ſanction the aſſertion, and we cannot think it ſufficient to ſhake its antiquity; for who can tell (ſince *forgery* ſeems to be the *order of the day* at Benares) whether the whole paſſage about Varaha may not be the interpolation of ſome *envious*, or *ſportive* Brahmin? Who can tell whether there might not be a Varaha of very remote, though not of ſuch unfathomable antiquity, as the aſſigned date of its compoſition, whoſe name was aſſumed by the more modern aſtronomer? With reſpect to the internal evidence of its being ſo recent a compoſition, willing as we are to give every credit to the induſtry and accuracy in calculation of Mr. Bentley, we are aſtoniſhed that it ſhould have eſcaped ſuch ſagacious inveſtigators as thoſe reſpectable ſcholars above-mentioned, and are of opinion that ſome latent error yet remains to be detected. Such a deep ſhade of doubt and ſuſpicion hangs over theſe Sanſcrit documents, that we are determined at leaſt to ſuſpend our faith, nor ſubſcribe to doctrines that ſo directly tend to ſubvert a fabric, raiſed by the united efforts of one who, when living, knew no rival in the path of Oriental literature.

ART. IX. *A General Itinerary of England and Wales, with Part of Scotland; containing all the Direct and Principal Croſs Roads to every City and Market Town, with the Market Days, the Names of the Towns which ſupply Poſt-horſes, the Number of Houſes and Inhabitants, according to the Returns made to Parliament, and the Diſtances to the neareſt Market Towns to which all branching Roads lead; with Notices of nearly Ten Thouſand Noblemens' and Gentlemens' Seats, and other Objects worthy Attention. Arranged on a new Plan, by which every Information is given to Travellers, as the Objects occur on the reſpective Roads, without the Trouble of referring from one Page to another. With copious Indexes. The whole compiled and arranged by David Ogilvy, jun.* 7s. 6d. Robinſons, &c.

FROM the number of Road Books which have been publiſhed within a few years paſt, it might naturally be expected that they muſt have attained the higheſt degree of improvement and perfection; but it turns out upon inveſtigation that moſt of them are extremely deficient in point of correctneſs. The matter, as to the main object, the roads, is of courſe nearly the ſame in all; and, as they have borrowed with freedom from each other, we find among them no great diverſity, except as to their arrangement, execution, and extent. We ſhall, however, take a retroſpective view of the principal books on this ſubject, and their different periods of publication, and, by a compariſon, endeavour to ſhow whether the work before us, which is the laſt, has in any reſpect a claim to ſuperiority.

The firſt book of the roads of any conſequence was the production of a Mr. Ogilby, who was employed in the reign of Charles II. to make a ſurvey of the direct, and ſome of the croſs roads in England and Wales. It appeared under the title of *The Britannia*, in 1675, and conſiſted of one hundred whole ſheet maps. This work was republiſhed in 1720 by Mr. Owen, under the title of *Britannia Depicta*, in a more convenient form, but without any other material improvement: indeed, he calls it a correct copy of Ogilby. Several other editions have been printed; but they alſo are, in general, mere copies of each other.

Mr. Daniel Paterſon, Aſſiſtant Quarter-Maſter General of his Majeſty's Forces (now Lieutenant-Colonel Paterſon) having traverſed the kingdom in various directions on official buſineſs, diſcovered numerous errors in Ogilby's book and its copies,

copies, though no doubt it was correct, as far as it extended, when Ogilvy wrote; but many of our beſt roads, at this time, have been made through what were then impervious woods and trackleſs foreſts.

The firſt edition of Paterſon's work was publiſhed in 1771, under the title which it ſtill bears, of "A New and Accurate Deſcription of the Roads of England and Wales," &c. &c. and it has ever ſince been in high repute. It paſſed through many editions, and became conſiderably enlarged and improved in its progreſs.

Some years afterwards, Mr. Paterſon publiſhed another work, entitled "Paterſon's Britiſh Itinerary;" in which the principal roads are delineated and engraved, with the turnings or branches to the right and left, in the manner of Ogilby; but much more comprehenſive. This is a neat, though expenſive, work, in two volumes octavo.

About the year 1796, Mr. Cary, a map and print-ſeller, was employed by the General Poſt-office to meaſure the mail-coach routes, and in 1798 he publiſhed a book under the title of "Cary's New Itinerary," &c. In this, beſides the mail-coach routes, (which only occupied about a fourth part of the work, and had been moſtly meaſured before) he introduced the other roads of the kingdom, which were evidently copied from "Paterſon's Deſcription of the Roads;" as was indeed the whole plan of the book, as well as its principal contents.

The ſucceſs of Mr. Cary's book ſtimulated the proprietor of Paterſon to active exertions; and in order to preſerve the favour of the public, which he had ſo long enjoyed, he determined to recompoſe his work *de novo*; which, by the communications of the provincial ſurveyors of the poſt-office, and by other official aid, as well as by a variety of new admeaſurements, and the ſkill of an attentive and induſtrious compiler, has been effected in an enlarged edition, being the 13th, under the ſanction of the Poſtmaſter General. This, which came out in 1803, is a very accurate production.

In the year 1801, before this laſt edition of Paterſon, Mr. Kearſley publiſhed his "Traveller's Entertaining Guide through Great Britain." The plan of this work varies both from Paterſon and Cary, the local deſcriptions being more full, and differently arranged; but the routes are much leſs numerous, and, in this reſpect, the book is of courſe leſs uſeful. It is a compilation from Paterſon, and Cary, and from Crutwell's Tour through Great Britain.

Other books of roads have ſince appeared, but they are not of ſufficient importance to deſerve notice. The work before us muſt therefore be examined by a compariſon with Pater-

ſon's, Cary's, and Kearſley's roads, for it is made up of theſe three books; nor would it be difficult to prove, that the proprietors of it have not been at the trouble of meaſuring a ſingle mile.

We ſhall paſs over the general arrangement of the roads as a matter of little moment; but we cannot help obſerving, that Mr. Ogilvy has given the principal north roads from Shoreditch church, though not one of them is meaſured from that ſtandard, further than where the Huntingdon road falls into the great north road. When the traveller arrives at Peterborough (ſee p. 306) he finds the diſtance by this book 77 miles and $\frac{4}{4}$, but by the mile-ſtone 81 miles; ſo at Lincoln (p. 307) 128 miles and $\frac{3}{4}$ by the book, inſtead of 133 miles by the mile-ſtone in that city; and the diſtance to York (p. 289) 195 miles and $\frac{1}{2}$, inſtead of 199. This erroneous ſtatement is copied from Mr. Cary's Itinerary; and it affords a ſufficient proof, that theſe authors neither travelled, nor attended to, theſe roads, or they would have known that the mile-ſtones are numbered from Hicks's Hall.

The diſtances from London are given by Mr. Ogilvy on the left of the name of the place, and thoſe from one place to another are omitted. This is preciſely Mr. Kearſley's plan. Mr. Ogilvy alſo gives the market days, the inns which ſupply poſt-horſes, &c. as Mr. Kearſley has done; but he has added the number of houſes and inhabitants in every large town from the ſtatiſtical report of the Houſe of Commons. This, indeed, is original; and we may venture to ſay, without fear of contradiction, that it is the only original part of any conſequence in the book.

Where a road is of conſiderable length, it is traced forward and backward, as from London to Port Patrick, and from Port Patrick to London (ſee from p. 172 to 184); but in the return route the market towns and places of note only are mentioned. This is the plan purſued by Mr. Cary in the ſecond edition of his Itinerary; and if it be not an exact copy, it is as nearly as poſſible a copy. See Mr. Cary's book, page 270 and 271.

Mr. Ogilvy informs us in his Preface, "that the plan invariably followed has been to avoid repetition, and compreſs every neceſſary information into as ſmall a ſpace as poſſible, placing it exactly as it occurs, or comes in view, on the reſpective roads. Much diſappointment has been experienced by travellers, in unknowingly paſſing by many objects which they wiſhed to have viewed, either through the uncertainty of their exact ſituation, or the difficulty of ſelecting them from the maſs of names *hitherto huddled together at the end of each route.*" A pretty ſtrong charge againſt his predeceſſors! But though

though it muſt be admitted, that if this author had placed the ſeats in exact and regular order as they occur on the roads, and noted only ſuch as are in view, it would have been an improvement; yet it happens (rather unfortunately indeed) that he has *picked out* theſe very objects from the *huddled maſſes* of which he complains, and claſſed them, in a manner ſtill more *huddled*, in his own columns; and that often in places where they cannot be ſeen at all.

Mr. Cary, we believe, was the firſt who noted in letter-preſs the turnings, which go off to the right and left of the main roads, though they had been given long before in our engraved books of roads, ſuch as "Owen's Britannia Depicta", "Paterſon's Britiſh Itinerary", "Armſtrong's Survey", "the Suffolk Traveller," &c. &c. but theſe turnings and branches are more correctly deſcribed in the 13th edition of Paterſon, together with the very uſeful addition of the diſtances to the neareſt market towns or remarkable villages on the right or left of the roads. Mr. Ogilvy has adopted this improvement, and availed himſelf of the labours of the editor of Paterſon (no ſmall gain) throughout the volume.

From the advantages which Mr. Ogilvy derived from Paterſon's, Cary's, and Kearſley's books, from which his work has been evidently compoſed, the public might naturally be led to expect a more correct and convenient performance than any of them; but in this they will be diſappointed, as we ſhall proceed to ſhow. The following road, printed verbatim from page 359 and 360, will be a ſpecimen of the work; and it will exhibit, in the diſtance of 26 miles, almoſt as many errors, and deviations from its own profeſſed deſign.

"LONDON TO EAST AND SOUTH BOURNE.

Miles.
1 KENT STREET TURNPIKE
3 R. *to Peckam*, ¾ *m.*
3½ NEW CROSS
3¾ L. *to Deptford*, ½ *m.*

KENT.

5 Croſs the Ravenſborne River
5¼ LEWISHAM
L. Seat of the Earl of Dartmouth
L. *to Eltham*, 3 *m.*
L. *to Dartford*, 11½ *m.*
R. Brockley Houſe, Mrs. Swinton
6¼ RUSH GREEN

Miles.
7½ SOUTH END
R. *to Croydon*, 6¼ *m.*
7¾ R. Seat of Mrs. Flowers
8 R. Beckenham Place, J. Cator, Eſq.
8¾ BROMLEY HILL
R. Seat of the Right Hon. C. Long
L. ½ m. Plaiſtow Lodge, Mrs. Theluſſon
9½ BROMLEY, Thurſday, *Bell, White Hart*,
424 Houſes, 2700 Inhab.
L. Bromley College
R. *to Croydon*, 6 *m.*
L. 2 m. Langley Park, Lord Gwydir;

Miles.

Gwydir; and Eden Farm, Lord Auckland

10½ MASON'S HILL
L. Seat of the Biſhop of Roche ſter

11 R. 1 m. Hayes Place, Lord Lewiſham

12 R. *to Weſterham*, 10 *m.*
R. 2 m. Holwood, Rt. Hon. W. Pitt

13 LOCKS BOTTOM
R. Hollydale Houſe, Colonel Kirkpatrick; and Seats of G. Norman, Eſq. Major Rhodes, and —— Weſton, Eſq.

14 FARNBOROUGH, *George*

15¼ GREEN STREET GREEN

16½ PRATTS BOTTOM

17½ RICHMORE HILL
L. Halſted Place, G. A. Arnold, Eſq.

18½ KNOCKHOLT

19¼ MARAMS COURT HILL
R. 1½m. Ovenden, Lady Stanhope
R. 2 m. Coombank, Lord F. Campbell; and Hill Park J. H. Barrow, Eſq.

Miles.

R. 1 m. Chevening Place, Earl Stanhope

21 DUNTON GREEN

21½ Croſs the Darent River
R. Chepſted Place, —— Polhill, Eſq.

22 RIVERHEAD, *White Hart*,
R. *to Weſterham*, 4½ *m.*
L. *to Maidſtone*, 17½ *m.*
R. Montreal, Lady Amherſt

23¼ SEVENOAKS, Saturday, *Crown*, *Royal Oak*, 416 Houſes, 1403 Inhab.
L. *to Dartford*, 13 *m.*
L. 1 m. Wilderneſs, Earl Camden
R. Kippington, F. M. Auſten, Eſq.

23¾ R. Seat of M. Lambert, Eſq.

24 L. Knowle Park, Lord Whitworth
R. Aſh Grove, — Cook, Eſq.

26 RIVER HILL TURNPIKE
L. Seat of H. Woodgate, Eſq. and Belle Vue, R. H. Gordon, Eſq.

27¼ WATTS' CROSS
R. *to Tunbridge Wells*, 9¼ *m.*

29 HILLDEN GREEN."

REMARKS.

The road at New Croſs goes forward (not to the left, as here ſtated) towards Deptford, and it bends on the right to Lewiſham bridge, which croſſes the Ravenſborne river. Beyond the bridge, a road turns off on the left to Deptford and Greenwich; ſtraight forward goes to Eltham and Dartford, and you paſs through the former to the latter; but you would ſuppoſe from this book, that the roads to Eltham and Dartford were two different turnings on the left at Lewiſham, inſtead of being one direct continuation as far as Eltham. It ſhould alſo have been noted, that the road we are travelling turns to the right to Bromley. The ſeat of the Earl of Dartmouth can ſcarcely be ſeen from Lewiſham; it is upon Blackheath; nor is Bromley houſe, Mrs. Swinton's, in view of the road. At South End there are two turnings on the right; the firſt leads to Sydenham, &c. the ſecond (which is juſt before Mrs. Flower's houſe) to Croydon through Beckenham. Mr. Cator's houſe is not viſible till you get half a mile beyond the eight mile-

ſtone,

ſtone, and the turning off to Plaiſtow is beyond the nine mile-ſtone. Bromley College is the firſt building on the left, at the very entrance of Bromley, and the turning to Croydon is nearly oppoſite to it. Langley Park, the ſeat of Lord Gwydir, is on the right (not the left) near Weſt Wickham, and cannot be ſeen from any part of this road; ſo Eden Farm, Lord Auckland's, which is beyond Beckingham. (Theſe are very properly omitted by Paterſon in this road, and placed in that which leads from Bromley to Croydon, where they occur). Hayes Place is not the ſeat of Lord Lewiſham, but of Phillip Dehaney, Eſq. who purchaſed it ſome years ago. Lock's Bottom is followed by a *huddle* of ſeats which ought all to have preceded it, or "the travellers muſt be diſappointed by paſſing them unknowingly," and uninformed by Mr. Ogilvy, till it is too late. The ſeats, three of which are upon Bromley Common, a mile or more before you reach Lock's Bottom, ſtand in the following order: William Weſton, Eſq. (now Lady Jones), George Norman, Eſq. and Major Rhode, Eſq. (not Major Rhodes, an officer); and forward, before you reach Lock's Bottom, on the right you ſee Hollydale houſe. From the top of Maram's Court Hill a *ſimilar huddle* occurs, for the ſeats are all out of order. They appear, and ſhould have been inſerted as follows: Chevening, Ovingden, Coombank; and further, on the right, near Weſterham, Hill Park. Forward, you may ſee Chepſted and Montreal; and towards the left, at a great diſtance, Wilderneſs. Knowle Park is here appropriated to Lord Whitworth—ſhould it not rather be called the Ducheſs of Dorſet's? Belle Vue is a little beyond the 25th mile-ſtone before River Hill turnpike-gate. The diſtances to the places on the right and left of this road are exactly the ſame as in Paterſon's book, and without doubt taken from it.

We have not ſelected the above route as being the moſt incorrect in the book, but only as a ſample of this performance. In various other parts the roads are erroneous; and in almoſt every route the ſeats and turnings are often miſplaced. The road to Bridlington, through Barton and Beverley, is wrong. Mr. Ogilvy follows Paterſon till he comes to Barmſton, when, inſtead of continuing the direct road (which is one of the beſt in England) he turns off by a circuitous route through Hayſthorpe and Carnaby, (which is one of the worſt) and yet he makes the diſtance exactly 15 miles, as Paterſon has done. (This road is not either in Cary or Kearſley). In the road from London to Northallerton, p. 246, at the latter place Mr. Ogilvy informs us, that a road leads *on the left* to Darlington, whereas it goes ſtraight forward. That alſo to Richmond is

through

through the town, and not where Mr. O. has placed it; and the road to Thirſk falls into that from Boroughbridge before you come to Northallerton. At the ſame town, in p. 289, we learn, that a road leads on the left to Boroughbridge, and another to Bedale; whereas that from Thirſk falls into the Boroughbridge road before its junction with that from Thirſk. But to enumerate all the errors in this work would be indeed a very tedious, as it is an unneceſſary, taſk.

In the diſtances, Mr. Ogilvy ſeems to have paid conſiderable attention to the roads marked G. P. O. (or General Poſt-office Survey) in Mr. Cary's book; as alſo to thoſe marked N. M. (or New Meaſurement) in Paterſon, many of which were never meaſured before. This favours ſtrongly of plagiariſm, however diſguiſed; and it would have been a valuable acquiſition, if Mr. Ogilvy had not ſo mangled the roads and ſeats, as to render his work in many parts almoſt unintelligible. The road from Horſham to Rye, p. 581 and 582, is evidently a mutilated copy of Paterſon's new meaſured road from Horſham to Haſtings, in pages 717, 718, and 719.

But the moſt whimſical of all the croſs roads (and the idea is certainly original) is the circuitous route of the kingdom by the coaſt, from p. 397 to 414. To ride near the ſhore from Margate to Weymouth, &c. or along the coaſt of Norfolk, and ſome other places, may afford delight; few, however, will be induced to travel among the fens of Lincolnſhire, for the purpoſe of having a view of the ſea; or from Hull to Bridlington, on the coaſt of Yorkſhire, where there is not a ſingle object to repay the traveller for his trouble, nor a place where he can obtain either refreſhment or reſt, with any comfort, after his fatigue.

Upon the whole, if we were to judge of the travels of Mr. Ogilvy from this publication, we ſhould conclude that he has never been ten miles from the metropolis. In ſhort, this production, if intended to ſuperſede the other works of the ſame nature, has completely failed; and notwithſtanding the name of the editor, which differs only in a letter from the original road ſurveyor in the reign of Charles II. the deception (though we cannot think that any ſuch thing was in contemplation) cannot avail, when the book is brought into competition with "Paterſon's Deſcription of the Roads," which we have no ſcruple in pronouncing, from a very attentive inveſtigation, to be by far the moſt copious, the moſt correct, and the moſt uſeful, performance of the kind. It cannot fail to maintain this pre-eminence, which reſults from its ſuperior and official ſources of information and improvement, as well as from the great care manifeſted in its execution.

ART.

ART. X. *Sermons by the Rev. Thomas Giſborne, M.A. Vol. II.* 8vo. 442 pp. 8s. Cadell and Davies. 1804.

WHILE the mixed character of many works obliges us to ſelect and diſcriminate, to praiſe in one part, and to cenſure in another, it is delightful to meet with an author in whoſe writings only good is to be found. Such, in our opinion, is the author of the preſent Sermons, whoſe ideas of religion are ſo truly ſcriptural, whoſe views of human life are ſo truly Chriſtian, and whoſe expreſſions of his ideas and his views are ſo entirely judicious, that nothing, we are convinced, can be extracted from his Sermons, or other religious works, which is not ſound and edifying. To the firſt volume of his Sermons, we paid our well-merited tribute of applauſe ſome time paſt;* the ſecond has now been for ſome period in our hands, and we will no longer delay to do it the ſame juſtice. The account of one diſcourſe, out of the preſent twenty, we have indeed anticipated,† as it has been, for a very laudable purpoſe, ſeparately republiſhed. The remainder we ſhall now notice, with more or leſs diſtinctneſs. One kind of diſcourſes, which is peculiarly intereſting and inſtructive, appears in this volume in ſeveral inſtances. We mean diſcourſes on ſcriptural characters; for example, Sermon V. on the calling of St. Matthew; VI. goodneſs illuſtrated by the character of Barnabas; VIII. zeal illuſtrated by the character of Jehu; XV. folly illuſtrated by the character of Saul. Theſe, by mixing the hiſtorical with the perceptive matter, are peculiarly calculated to arreſt the attention, and to lay hold on the memory; and few have ever been better calculated to convey inſtruction. The remaining ſermons are theſe; I. on hearing of ſermons; II. on believers and unbelievers; III. on proneneſs to diſparage religious characters; IV. on coming unto Jeſus Chriſt, for life; VII. on pride; IX. on the parable of the tares; X. on occupation; XI. on the neceſſity of unreſerved obedience; XII. and XIII. on the ſins of the tongue; XIV. on the identity of wiſdom and religion; XVI. on religious comfort; XVII. on religious deſpondence (already noticed); XVIII. and XIX. on the Chriſtian characters of youth; XX. on the method of ſalvation.

In the firſt diſcourſe, on hearing ſermons, the following

* See vol. xxi. p. 411—418.

† See p. 208 of the preſent volume.

paſſage

paſſage ſhows that the author has carefully watched the practices and propenſities of men. After ſpeaking of thoſe who go to church for the ſake of mere appearance, he proceeds thus,

" Others frequent preaching from curioſity. Like the Athenians, they are always eager to hear ſome new thing. In the language of ſcripture, they have *itching ears*, and *after their own luſts heap to themſelves teachers*. They wander from one place of worſhip to another; become diſſatisfied with any miniſter whom they have heard for a continuance; and ſpeedily learn to reliſh no preacher, who is not extravagant in manner, and violent in declamation. The time ſoon arrives when, fulfilling the prophecy of St. Paul, *they will not endure ſound doctrine; but turn away from the truth, and are turned unto fables*. They are perplexed and confounded by a multitude of inſtructors. Toſſed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and ſobernefs; and fall a prey to the wildeſt deluſions.

" Others liſten to a ſermon with a criticiſing ſpirit; not careful to profit by it, but watchful to ſit in judgment upon it. Swoln with ſpiritual pride, and deeming themſelves complete maſters of the moſt difficult points of doctrine, they ſcrutiniſe every ſentence which drops from the lips of the preacher; put each of his terms to the rack; examine the ſoundneſs of his orthodoxy with inquiſitorial ſuſpicion; and if they are able to faſten upon an expreſſion not preciſely conſonant with the niceties of their own religious phraſeology, or capable of being underſtood in a ſenſe ſomewhat at variance with their peculiar prepoſſeſſions, deny their inſtructor to be evangelical, pronounce him blind, and congratulate themſelves upon their own ſcriptural attainments and keen-eyed ſagacity. Eager to cenſure, and impatient to decide; the fruit which they reap from the return of the Sabbath, is to be flattered in preſumption and confirmed in ignorance.

" Others become hearers of ſermons for no better purpoſe than that of entertainment. Counterparts of the Jews in the days of Ezekiel, who *talked one with another at the doors of their houſes, and ſpoke every one to his brother, ſaying*, " *Come, I pray you, and hear what is the word that cometh from the Lord*;" becauſe the preaching of the prophet was to them as a *very lovely ſong of one that had a pleaſant voice, and could play well upon an inſtrument*; they reſort on the Sunday to the houſe of God with views and feelings ſimilar to thoſe which impelled them on the preceding evening to a ſcene of muſical feſtivity. They frequent particular churches for the ſake of " good preaching." And by good preaching they intend not that faithful diſplay and powerful application of evangelical truth, which awaken the conſcience and probe the heart: but elegance of language, harmonioufneſs of voice, gracefulneſs of delivery, in the firſt place; and in the next place, ſmooth precepts and unmerited encouragements, interſperſed with intereſting addreſſes to the paſſions. The ear is pleaſed and the taſte is gratified; but like the auditors of Ezekiel, they hear the words of the preacher and do them not." P. 11.

Mr.

Mr. Gisborne sometimes introduces his subjects by illustrations drawn from other branches of knowledge, which he applies with force and skill to the matter that he purposes to treat. This may be well exemplified by the opening of his discourse on pride: from which we shall give not only the comparison, but also the apodosis, or application.

"In the maladies which assault the human body, a marked distinction prevails as to the relative extensiveness of their influence. Of some the force is nearly exhausted upon the organ or the limb on which they fasten. Others, deeply rooted in the constitution, pervade the general system: and in every different state of the frame, and in every different mode of life, advance their machinations, and prepare their final triumph. Fulness of blood stimulates the internal foe: debility meets it with languid resistance: exertion accelerates its progress: sedentary habits facilitate its inroads. A kindred analogy discriminates the distempers of the mind. Some, as hatred and terror, firmly fixing upon particular objects, are little excited on ordinary occasions. Others, aspiring to general sway, find, under all circumstances and at every period, opportunities of gratification. Of passions of this character the most eminent is pride. Justly does it claim the denomination of an universal passion. Age or sex or situation exempts not from its controul. Body and mind, virtues and vices, it presses into its service. The heart may sicken, the understanding may recoil, at the prospect. But on every side the scene is the same. We behold men proud in health, proud in the chamber of disease; proud in public, proud in retirement; proud of their frugality, proud of their profusion; proud of their sobriety, proud of their intemperance; proud of their pride; proud of their humility." P. 127.

In this discourse, among other topics, the preacher takes occasion to touch on that of national pride, and reprehends the too prevalent custom of appealing so warmly to "the *proud spirit* of Britons," rather than to him who is the giver of all victory. The exhortation against "the sins of the tongue," which forms two sermons, is remarkable for the judicious manner in which the subject is divided. The author treats, first, on those offences which may be comprehended under the expression of *foolish talking;* secondly, of those which arise from impatience and discontent; thirdly, of those which may be regarded as the offspring of contention; fourthly, those which owe their origin to vanity and pride; fifthly, those which appear in censoriousness; sixthly, those which originate in a busy and meddling spirit; seventhly, those which fall under the general description of deceit; eighthly, those which are violations of modesty; ninthly, those of profaneness. Having examined each of these with propriety, he subjoins the following very just remark:

"Though

"Though for the sake of clearness I have treated separately concerning separate sins of the tongue, it is seldom that any one of them comes singly. Or if at first unattended, it does not long continue solitary. The evil spirit which has occupied the mansion prepares it for others worse than himself. Thus the impatient man usually becomes contentious; the contentious profane: the foolish talker a talebearer; the talebearer censorious, and a dealer in falsehood. Hence the guilt attached to each distinct class of the offences which we have considered, and the great probability that he who indulges in any one will be ensnared into more, concur to establish the extreme importance of guarding the lips against all." P. 271.

The sermon which we have formerly praised, on "religious despondence," is preceded by one, on the nearly connected subject of "religious comfort." In this the author argues with peculiar force and propriety against the mistaken notion of religious impulses, and internal impressions.

"But your mistake may be of a different kind. "I have experienced", you affirm, "an internal impulse, an impression from above, an indescribable sensation of peace and joy wrought in my heart by the Holy Ghost, as a seal and pledge of the actual forgiveness of my sins. When a reconciled God has thus spoken peace to my soul; do I not well to take to myself the comforts of the gospel?" Undoubtedly; *if* God has authorised you to regard him as having thus spoken peace to your soul. But where is your warrant to place your confidence on an inward impulse; to regard an indeterminate feeling as an impression from the Holy Ghost, as a token and seal of forgiveness? I read in the word of God; *When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.* In the same infallible word I read that *indignation and wrath, tribulation and anguish,* shall be *upon every soul of man that doeth evil.* I read that he who evinces his repentance and his faith by obedience, is forgiven; that he who is disobedient stands at present condemned. But where am I referred to impressions and impulses? Recollect the credulity of the human mind, on all subjects with which fervid passions are intermingled: the recorded extravagancies of the imagination; the inconstant fluctuations of internal feelings, according to the vicissitudes of stronger or weaker spirits, of health and sickness, of prosperity and adversity; and the facility with which men of lively conceptions and slender judgment work themselves into a persuasion, that they experience an indefinite impulse, which they are taught to expect and are eager to receive; and the difficulty with which men of contrary qualities would venture to credit a similar sensation. Meditate on these unquestionable truths; and you may see reason warmly to thank your God, that he has not directed you to judge of your state by a vague and variable and transient criterion, a criterion fitted to produce presumption or despair; but refers you to plain and substantial facts, to the habitual frame of your heart manifesting itself in practice, to a standard which scarcely leaves the possibility of delusion to him who applies it with devout and investigating

inveſtigating obſervation. And what though you perſiſt in your doctrine? Will you exalt an impulſe, of which you cannot certainly know that it proceeds from the Holy Ghoſt, above the ſcriptures, which you acknowledge to proceed from Him? If you are habitually obedient to Chriſt through faith; do you deem the ſcriptural promiſe of forgiveneſs to all who thus obey Him an inſufficient ſecurity, an inadequate ground of comfort? If you are habitually diſobedient; will you believe on the credit of an impulſe that you are forgiven, in oppoſition to the ſcriptures which pronounce you to be in a ſtate of condemnation?" P. 335.

The natural ſtyle, the earneſt manner, the cloſe and ſcriptural argumentation, in this and other paſſages, ſpeak more ſtrongly than any praiſe we can beſtow in favour of diſcourſes, which muſt ever be admired in proportion as true and ſound religion is felt and valued.

ART. XI. *Harveſt Home: conſiſting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Re-publications, including Sympathy, a Poem. Reviſed, corrected, and enlarged, from the 8th Edition. In Three Volumes. By Mr. Pratt.* 8vo. 1l. 11s. 6d. Phillips. 1805.

THE "Harveſt Home" is ever conſidered the ſeaſon of mirth, gaiety, and humour; the cares of the moment are forgotten, and all unpleaſant ſenſations ſubſide before the general impulſe of joy and feſtivity. The name of the preſent work is not ill adapted to its contents. Mr. Pratt once more appears before that public, from whom he has ſo frequently met with a favourable reception, with all his accuſtomed good humour, and with an increaſed ſtock of anecdote, and a not unentertaining vivacity.

The firſt volume is excluſively confined to the "Stations" of part of Hampſhire and Warwickſhire; and though we are occaſionally fatigued with deſcriptions of ſplendid manſions, romantic dairies, gothic churches, and picturesque landſcapes, not to mention a degree of vanity and ſelf-commendation, which is but too prominent throughout this author's productions, the whole is ſo agreeably written, and ſo frequently enlivened with entertaining anecdotes, that we make no doubt it will be generally read, and by many approved.

The communications from the gleaner's friend, Mr. Morfitt, in a ſeries of very well-written letters on the manners, the-

atres,

atres, and general amuſements of the people of Birmingham, occupy a great part of the latter end of the volume; but as they really contain ſome very important diſcuſſions, they will not be thought tedious, or unintereſting.

We were ſo much pleaſed with the honeſt humour of Mr. P.'s friend, the deer-keeper, that we confeſs ourſelves anxious to take this opportunity of introducing him more particularly to the attention of our readers.

"Let me introduce you to a ſpacious farm-houſe kitchen, a fire place extending to the whole breadth of an ample room; ſome of the well-ſeaſoned oaks of the foreſt converted into tables; flooring of the ſame—large, deep, and enviable receſſes on each ſide of the chimney, forming ſeats for ſuch as defy the high-piled faggots flaming about them. Hampſhire flitches, rivalling thoſe of Weſtphalia, mellowing in the wood and ſmoke below, loading the racks above, or depending in tempting rows from the ceiling. The buſineſs of the rural day over, behold the ruddy country damſels enjoying the cheerful blaze; and the yet more exhilarating tale of a kitchen-gueſt recently arrived, and ſnugly nitched in one of the chimney retreats, always a poſt of diſtinction and hoſpitality. Imagine you ſee the perſonage thus honoured by the queens of the kitchen: accept him, juſt as I drew him, at the inſtant that I was called from a parlour full of viſitors. Athletic form, ſtrong, but intereſting features, deep brown hair, few, if any, of them grey, though in his ſeventy-third year; coat of the true ſporting green, red collar, great coat of the ſame, with triple cape of ſcarlet, ſleeves of the ſame, leathern gaiters, blue handkerchief tied in a twiſt round his neck, the whole ſomewhat in decay, yet venerable and intereſting from the character, age, and office of the wearer. Let me place a jug of Hampſhire home-brewed in his hand, often lifted to his lips, and try to give you a ſmile, that indicates at once a gaiety of heart, aſſiſted by a ſtate of head too light for, and yet not too much elevated by drinking deep, to waſh away all ſocial diſtinctions; juſt enough in good ſpirits to drive away melancholy, without fermenting into madneſs.

"Put theſe ſeveral circumſtances together, and you will have a pretty juſt idea of the externals of an old ſportſman, who has a cottage in Cranbourn-chaſe, and has ſerved under the Lords of Ruſhmore upwards of ſixty, out of the ſeventy-three years of his life.

"For the character of his mind and manners, I muſt give you ſome of his converſation, which I will in his own words, ſince none other can ſo well deſcribe them: now, then, let him ſpeak for himſelf. A parlour-gueſt is always, more or leſs, an intruder in the kitchen, and generally throws a gloomy air over the unlaboured gaiety and eaſe of the place. The ceremony of riſing and bowing, may, however, be ſoon done away by a little accommodation; and the parlour and kitchen, upon occaſions like the preſent, become ſociable. This veteran game-keeper, for ſuch was his calling, beſides being of pleaſant diſpoſition, was animated beyond the point of ceremony, by the exhilarating ale of Dorſet; and, therefore, after a reſpectful bend of his not unmajeſtic figure, he reſumed both his ſeat and

and his hiſtory. I broke the thread of his narrative, juſt as he was relating his ſucceſsful courtſhip to two of his wives, with one of whom he ſwore by all the wood-nymphs of Cranbourn-chaſe, that he was as happy as the days were long, for upwards of four-and-twenty years; and, when he loſt her, he reſolved never to enter into the holy ſtate, becauſe he thought his *glory* was over. *Glory*, you are to know, was a cant word, and brought into almoſt every ſentence. "But", ſaid he, "I thought I ſhould never find ſuch another woman, till one day going into my Lord's kitchen, I liked the eyes of the cook, and told her ſo; but it was not till ſome time after, when I made her a preſent of a couple of rabbits of my own killing, and ſaid ſomething as I gave them to her, that ſhe looked as if ſhe liked me. *Glory*, however, was the word: ſhe was a little body, and I dandled her about upon this arm; and had her before the parſon in leſs than three weeks; which is now thirteen years, miſſing a few days, and ſhe has been my *glory* ever ſince. She is alive and merry, thank God, at this time, in Ruſhmore-cottage, where, if you pleaſe, you may ſee her to-morrow; and ſo, my *glory*, here's your health".

"But though we have thus doubly wedded him, the man is incomplete without his dog. What is a huntſman without his hound? Your pardon, honeſt Bouncer, I ſhould have placed you at your maſter's ſide, where I firſt ſaw you ſtand to receive his frequent careſſes, and looking into his face, as if liſtening to his diſcourſe. I ſhould then have laid thee gently at his feet, where I beheld thee repoſe, while he went on with his *glories*.

"Bouncer, here Sir", continued the ſportſman, (after he had emptied the jug to the health of his ſecond nuptial *glory*) "Bouncer, here, knows I ſpeak nothing but truth, and loves my dame as well as I do; and he would be an ungrateful dog if he did not. He's now hunting, you hear, in his ſleep. But, ſleeping or waking, Cranbourn-chaſe never boaſted a better ſtag-dog than he. See how his coat is ſcarred;—he's all over buts and bruiſes, from his noſe to the tip of his tail. Lookee, Sir, there's ſcratchings and tearings—but he's all *glory* nevertheleſs, and will ſtand at a ſtag now, ſingle-handed, till he ſees the end of him.—Wont you, Bouncer, boy?"

"At this queſtion, the queriſt, who had been increaſing in *glory*, at every potation from a freſh ſupply of the jug, which one of the kitchen goddeſſes had repleniſhed, roſe, but without quitting his can, and gave the view-hollow; at which Bouncer, ſuperior to ſleep, age, and ſcars, leapt up, and ſoon came in for his full ſhare of the *glory*. He gave his voice deep, ſonorous, and muſical—"To-hoo, to-hoo, to-hoo,—hoo, hoo, hoo, hoo!" exclaimed the huntſman. The hound reſponded in correſpondent notes of triumph and joy. "There's my *glory*", quoth the huntſman, "thee art a good one as ever gave tongue in a wood. D—n me, with half a ſcore like thee, I can ſtill heave my dogs over the mountains, and almoſt over the moon, with a cheerly chirup!"

The contents of the ſecond volume are three original dramas; the firſt, of "Hail Fellow! well met!" the object of which is to prove "the ABSURDITY and *impoſſibility* of the *French*

French ſyſtem, and turn the whole into that ineffable ridicule it deſerves, by ſhowing its *weakneſs*, *folly*, *impolicy*, and *impracticability*," may, perhaps, not be improperly placed immediately after the cloſing remarks on *England*. On this ſubject, however ably it may be diſcuſſed, fortunately little remains to be added; the deluſion has happily ſubſided, and ſuch principles are rapidly ſinking to that oblivion and contempt of which they are ſo eminently deſerving. The minor performances of "Love's Trials", and "Fire and Froſt", are written with conſiderable ſpirit, and are by no means devoid of humour. Of Mr. Pratt's taſte for poetry, we have always entertained rather a favourable than a contrary opinion; and from many of the ſpecimens now offered to the public, theſe ſentiments are more confirmed than diminiſhed. Our readers will not be inſenſible to the merits of the following lines:

"*Apology to a Friend, for addreſſing him ſome time after a melancholy Event.*

Amongſt the firſt to *ſhare* your ſacred grief,
The firſt, alas! its cauſe ſevere to mourn,—
Ah! blame not, though the laſt to bring relief,
Or weave the cypreſs round the ſacred urn!

For O how feeble is Affection's lyre
To ſooth the anguiſh of a woe profound;
How vain is all that Genius could inſpire,
And Pity's tear but aggravates the wound.

To Nature's pangs, 'tis Nature bids us feel
Beyond or Friendſhip's, or the Muſe's power:
Th' ALMIGHTY hand that bruis'd, alone can heal,
And pour a balm upon the bitter hour.

He, only He, a ſolace can impart,
Teach us to think the blow was kindly giv'n;
Can caſt a comfort to the widowers heart,
Breath'd in ſoft whiſpers full of Hope and Heav'n."

Vol. iii. p. 126.

As we conſider ourſelves ſomewhat intereſted in the following queſtion, we muſt leave our readers to form their own judgment on the ſubject.

"*The Fate of the Bards.*

The poets are a gentle race,
And Nature form'd their ſouls for love;
Yet Love and Nature have decreed
The woes they pity, they ſhould prove.

The roſe, their favourite flower, they bring,
And paint it in the tints of morn;
The offering lay at beauty's feet,
The incenſe hers,—but theirs the thorn.

And

And many a manſion fair they raiſe—
Temples and towers that pierce the ſky—
Make beds of ſtate for queens to reſt,
While they on humble pallets lie.——"

Vol. iii. p. 171.

Several of the author's friends have lent their kind aſſiſtance to the poetical part of this publication, and among them we diſtinguiſh names of avowed and extenſive celebrity; upon the whole, we do not heſitate to aver, that if Mr. Pratt has not delivered to the public a faultleſs production, they have at leaſt to thank him for much general gratification.

ART. XII. *An accurate hiſtorical Account of all the Orders of Knighthood at preſent exiſting in Europe. To which are prefixed a critical Diſſertation upon the Ancient and preſent State of thoſe equeſtrian Inſtitutions, and a prefatory Diſcourſe on the Origin of Knighthood in general; the whole interſperſed with Illuſtrations and explanatory Notes. By an Officer of the Chancery of the Equeſtrian, Secular, and Chapteral Order of St. Joachim. Two Volumes.* 8vo. 18s. or 1l. 1s. fine paper. White. Without Date.

THIS book appears under peculiar circumſtances, yet ſuch only as induce us to pay it more particular attention; which it was our full purpoſe to have done at an earlier period. Though it bears in its title the name of London, and of a reſpectable publiſher there, the ſecond page diſcloſes that it was printed by J. C. Bruggeman, at Hamburgh. Though it is written in Engliſh, and in many reſpects particularly devoted to the honour of Engliſhmen, it is probably the work of a foreigner, ſince he is an officer of the order of St. Joachim; of which, though one Engliſhman has been voted into it as a Grand Commander, it is probable that there are not many Engliſh members. To that illuſtrious knight of many orders, Horatio, Lord Nelſon, the book is very properly dedicated, and we could not but feel pleaſed at the very handſome terms in which our diſtinguiſhed countryman is addreſſed.*

* Another tribute to Engliſhmen is paid in p. xliii. where is inſerted a liſt of Britiſh ſubjects inveſted with foreign orders, and who are particularly mentioned in the courſe of the work.

The ſubject of the preſent book is confined merely to orders now exiſting in Europe, without reference to the hiſtory of thoſe which no longer ſubſiſt. The materials which have been chiefly employed, are recited in the following ſhort advertiſement:

"The following accurate account of all the Orders of Knighthood, at preſent exiſting in Europe, is compiled from various authentic pieces in manuſcript: from the hiſtorical collections of Eichler, and M. Archenholtz, (late librarian to his Serene Highneſs Frederic II. Landgrave of Heſſe-Caſſel) and particularly from original documents, depoſited in the archives of ſeveral modern orders, which by commands of the Sovereigns have, by the ſecretaries of thoſe Orders, been eſpecially communicated to the editor. To which are added copious explanatory notes and illuſtrations, drawn from Collin's Peerage, Clark's conciſe Hiſtory of Knighthood, and many eminent authors who have wrote upon the ſubject."* Vol. i. p. xxxix.

The reader will, perhaps, find the number of exiſting orders ſmaller than he expected, when he reads the following enumeration, which is taken from the Dedication:

"It now becomes proper to obſerve, that the number of orders exiſting in Europe, is not ſo conſiderable as is generally imagined. They amount, in all, to ſixty-ſix. To convince your Lordſhip of the exactneſs of this ſtatement, I ſhall claſs them in the following manner: there are three Chapteral, which elect their own grand-maſters, one Papal, eight Imperial, thirty-two Royal, five Electoral and Archiepiſcopal, thirteen Ducal, or Princely, and four deſtined particularly for the fair Sex." Vol. i. p. xvi.

The exact liſt of theſe orders forms the tables of contents to the two volumes. We cannot undertake to recite ſo large a catalogue, but our readers may perhaps be curious to know what are the few orders inſtituted for ladies. Theſe are, firſt, the order of the Starry Croſs, of the Empreſs of Germany, inſtituted in 1688; ſecondly, the Slaves to Virtue, inſtituted at Vienna, by the Empreſs Eleonora, in 1662; thirdly, the order of St. Catherine, by the Czar Peter I. 1714; fourthly, the Palatine order of St. Elizabeth, inſtituted at Mannheim in 1766. Beſides theſe, ſome of the orders admit ladies as well as knights, which is the caſe with the order of St. Joachim.

The Equeſtrian, Secular, and Chapteral Order of St. Joachim being as little known in this country as any, though it contains ſo noble an aſſociate as Lord Nelſon, we ſhall inſert a

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* Favin's Theatre of Honour and Knighthood (1623) is ſtill worth conſulting.

few

few leading particulars relating to it. It was at firſt called the Order of *Jonathan*, as appears by the following hiſtory:

"On the 20th of June, 1755, the Equeſtrian, Secular, and Chapteral Order of St. Joachim was inſtituted by ſeveral princes and nobles of the higheſt rank in Germany, and by ſeveral military men of very great diſtinction: and thoſe who the firſt were inveſted therewith, were named, "*The Knights of the Order of Jonathan, Defenders of the Honour of Divine Providence.*"

"The Duke of Saxe-Coburg, the Duke of Würtemberg-Oels, Prince Piccolomini, the Comte de Clary and Aldringhen, the Baron D'Eib, the Chevalier Fachner de Trauenſtein, M. Keck de Schwarzbach, the Comte de Kollowrath-Krakowſky, the Baron de Milchling, the Baron Moſer de Filſeck, the Comte de Noſtitz, the Baron Reichlin de Meldegg, M. Wiederſperger de Wiederſperg, and the Baron de Zobel de Giebelſtadt, were the firſt original founders of this illuſtrious equeſtrian corps.

"His Serene Highneſs Chriſtian Francis, Duke of Saxe-Coburg (an elder brother of the celebrated field-marſhal Duke) was the firſt grand-maſter. He was elected and inſtalled on the 20th of June, 1756, being the firſt anniverſary day of the foundation." Vol. i. p. 34.

This prince reſigned the grand-maſterſhip in 1773, and was ſucceeded by, (2) Francis-Xavier, reigning Count of Montfort, who died in 1780. (3) The third was George-Charles-Louis, reigning Count of Leinengen Weſterbourg, who died in 1787, and was ſucceeded by, (4) his ſon Charles-Guſtavus, who had been elected coadjutor in 1784. (5) The fifth grand-maſter, who was alſo the ſon of his predeceſſor, Ferdinand-Charles, aſſumed the dignity in 1798. It was in 1785, that a vote of the general chapter changed the ſtyle of the order to that of "the Equeſtrian, Secular, and Chapteral Order of St. Joachim, the bleſſed Father of the holy Virgin Mary, the Mother of our Lord Redeemer Jeſus Chriſt." Since this time the order has been acknowledged by ſeveral ſovereigns, and appears to be fully eſtabliſhed. The admiſſion of Lord Nelſon into it is thus related.

"But the event which has ſtamped an indelible mark of celebrity on the order, is the nomination and reception of Nelſon, that illuſtrious hero of the age, in quality of grand-commander, of this equeſtrian militia. Although the order of St. Joachim can boaſt of princes of the houſes of Saxony and Naſſau, and of many nobles of the oldeſt, and prime families of the German empire, who have been inveſted with this dignity; yet do the knights of the preſent, and ſo will all thoſe of future generations, ever conſider this as a circumſtance, which to the whole body, is of the higheſt moment and importance. Upon that baſis, will henceforward be eſtabliſhed, the everlaſting edifice of its fame and glory. On the 14th of September, 1801, the general chapter thought proper, unanimouſly, to confer this diſtinction upon Horatio

Horatio Lord Viſcount Nelſon, Duke of Bronte, and the chancellor was eſpecially commiſſioned to give orders to the maſter of the ceremonies, to the end that it might be officially announced to that nobleman. This was done by a letter, in date September the 29th, 1801, that being the birth-day of this great and unrivalled commander. In truth what day could, on all accounts, be ſo ſuitable? It is at once the anniverſary feaſt-day of the chief of the angelic hoſt, and of the birth of one of the brighteſt ornaments of the navy of Great Britain. Did we live in ages of Roman, or Barbaric ſuperſtition, ſuch a peculiar combination of epochas as the foregoing would be conſidered as propheticaſly auſpicious. Might we be allowed to compare human exploits, to thoſe which are divine, or the efforts of a mortal, to thoſe of a celeſtial being; how juſtly could the parallel be drawn upon the preſent occaſion? the heavenly warrior appears to have been the ſcriptural archetype of the hero who fought for his God—his country—and his ſovereign.

"The agitations which accompanied the concluſion of the laſt war, having prevented the new-elected grand-commander from communicating the decree of the general chapter to his liege ſovereign; and from obtaining the royal approbation, to accept and wear the inſignia of the order; that illuſtrious body was not therefore appriſed of theſe ſo much wiſhed for events, until early in the commencement of the year 1802. The approbation of his Britannic Majeſty, and the conſequent acceptance of the conqueror of Aboukir, were then formally notified to the chancellor as the principal organ of the general-chapter; and thoſe notifications were couched in terms the moſt polite and the moſt expreſſive.

"Thus has this chapteral order been amply gratified by the ſolemn and authentic recognition of the King of Great Britain; and by the reception of a nobleman, from whoſe name every order muſt acquire a brilliancy, which time, the devourer of all things, can never efface or eclipſe. On the ſecond of April, 1802, all the accuſtomed formalities, as preſcribed by the ſtatutes, having been ſcrupulouſly obſerved, and previouſly gone through, the chancellor preſented the uſual diploma to the general-chapter, which, by the willing ſuffrages of all preſent, having received the unanimous ſanction of the deputies of the different claſſes, was then ſigned by his Highneſs the grand-maſter—counterſigned by the chancellor—and the great ſeal of the order being ſolemnly affixed thereto; the ſame, with the appropriate enſigns was immediately tranſmitted to Horatio Lord Viſcount Nelſon, a peer of the United Kingdoms, and Duke of Bronte, and a magnat of the ancient and loyal kingdom of the two Sicilies." Vol. i. p. 47.

The following account of its preſent members will be ſufficient to conclude our ſpecimens; the detail which follows, of the conſtitution of the order, being too extenſive for us to copy.

"Since its firſt inſtitution, ladies have been admitted into the order of Malta: and that of St. Joachim, being likewiſe chapteral, the

ſame

ſame principle has been adopted, with reſpect to its general organiſation.

"It is at preſent compoſed of his Highneſs the grand-maſter, of his Excellency the grand-prior, of thirteen grand-commanders, (all perſons of the firſt diſtinction) of ſeventeen commanders, and forty-four immediate knights, who are men inveſted with honourable employments—who by birth are noblemen or gentlemen—and whoſe lives and conduct are highly irreproachable. There are two young noblemen, who are expectants: one lady grand-croſs: nine ladies of the ſmall croſs: and nine gentlemen, members, *ad honores*." Vol. i. p. 52.

Another remarkable part of this volume, and highly honourable alſo to Lord Nelſon, is the account of the Imperial Order of the Turkiſh Creſcent. It is certainly, as the author obſerves,

"An event which forms a memorable æra in the annals of the eighteenth century; that the Ottomans, againſt whom the firſt order of knighthood (that of Malta) was eſtabliſhed, ſhould have inſtituted a military one, to recompenſe the bravery of a Chriſtian and a hero, and expreſsly to commemorate a victory gained on their own coaſts, and upon which depended their exiſtence as a nation." Vol. i. p. 173.

Great method and regularity is obſerved throughout this work, which is in all eſſential points extremely ſatisfactory. The author differs on ſome occaſions from his predeceſſor, Mr. Clark, but not without aſſigning good reaſons. Whether he is a native of England, or has acquired the language by ſtudy, he writes it in general with purity and judgment. Two perſons indeed are mentioned, the author and the editor; to the latter of whom moſt of the notes are aſſigned. Being equally unacquainted with both, we can only ſay, that they have together produced a book which cannot fail to prove acceptable to a conſiderable part of the Britiſh public.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Metrical Tales, and other Poems. By Robert Southey.* 12mo. 203 pp. 5s. 6d. Longman and Co. 1805.

"Nos hæc novimus eſſe nihil", ſays the author in his motto. We do not agree with him. The Poems are, in general, ſhort indeed, but they are far better than nothing. The majority are ludicrous, ſome are ſerious, and ſome are even gloomy; but few are without merit in their own ſtyle. They have been publiſhed before, it ſeems, in

in the "Annual Anthology", but the author has not done amiſs to collect them. In the mock heroic ſtyle we have ſeen few things better than the four Love Elegies of Abel Shufflebottom; and particularly the laſt, on the Rape of a Lock of falſe Hair. After exalting his ſubject in a ſtyle of humourous extravagance, the author concludes with the reſentment of the injured fair one.

"She heard the ſciſſars that fair lock divide,
And whilſt my heart with tranſport panted big,
She caſt a fiery frown on me, and cried,
"You ſtupid puppy .... you have ſpoil'd my wig!"

Some of the Sonnets are good, in a grave, and ſome in a comic ſtyle; but the following lyric Poem, on account of the ſentiment expreſſed, and the natural expreſſion of it, is that which we ſhall ſelect.

"TO A FRIEND,
Enquiring if I would live over my Youth again.

Do I regret the paſt?
Would I again live o'er
The morning hours of life?
Nay, William! nay, not ſo!
In the warm joyance of the ſummer ſun,
I do not wiſh again
The changeful April day.
Nay, William! nay, not ſo!
Safe haven'd from the ſea,
I would not tempt again
Th' uncertain ocean's wrath.
Praiſe be to him who made me what I am—
Other I would not be.

Why is it pleaſant then to ſit and talk
Of days that are no more?
When in his own dear home
The traveller reſts at laſt,
And tells how often in his wanderings
The thought of thoſe far off
Hath made his eyes o'erflow
With no unmanly tears;
Delighted, he recalls
Through what fair ſcenes his charmed feet have trod.
But even when he tells of perils paſt,
And troubles now no more,
His eyes moſt ſparkle, and a readier joy
Flows rapid to his heart.

No, William! no, I would not live again
The morning hours of life;
I would not be again
The ſlave of hope and fear;
I would not learn again
The wiſdom by experience hardly taught.

To

To me the paſt preſents
No object for regret;
To me the preſent gives
All cauſe for full content.
The future . . . it is now the cheerful noon,
And on the ſunny-ſmiling fields I gaze
With eyes alive to joy;
When the dark night deſcends,
I willingly ſhall cloſe my weary lids
Secure to wake again."

Has the reader perceived that this ode is without rhymes? It certainly may be read without perceiving it. Yet the experiment is hazardous, and few have ſucceeded in it. When ſucceſsful, it is, perhaps, rather to be admired than imitated. Let the reader, however, decide for himſelf. The volume is not quite free from the tinge of ſullen politics.

ART. 14. *Specimens of ſcarce Tranſlations of the Seventeenth Century, from the Latin Poets. To which are added, miſcellaneous Tranſlations from the Greek, Spaniſh, Italian, &c. By Robert Walpole, Eſq. B.A. of Trinity-College, Cambridge.* 12mo. 164 pp. 4s. Mawman. 1805.

This, though a trifle, is the compilation of a man of taſte and ſcholarſhip; "it was undertaken and completed", Mr. W. tells us, "during the hours of relaxation from a literary performance of a more ſevere nature". The tranſlations are ſelected not only from Engliſh, but from French authors; and have, in general, ſufficient merit to juſtify the revival of them. The latter part of the volume contains new tranſlations, which are in Engliſh, Latin, and Greek, from various languages. The Engliſh, we think the beſt, the Latin next, and the Greek the leaſt good: but the taſk of writing Greek verſes is ſo arduous, that very few moderns ſucceed in it. In general, the Poems have rather too much of the amatorial caſt for our taſte, and we find it difficult to ſelect from them. The following is, perhaps, as good a ſpecimen as we can take:

"*From the Greek.*

Dear is the bluſh of vernal morn,
To him who plows the watery deep;
And, o'er the darkling ſurges borne,
Marks the ſtorm's inſuriate ſweep.

Dear is the limpid ſtream to him
Who journies on his toilſome way,
And feels each ſlacken'd nerve and limb
Faint beneath the ſolar ray.

But dearer far, when thy bleſt power,
Love, two ſouls in bliſs has bound;
Gladly flows each feſtive hour
With rapture new for ever crown'd."

Some

Some of the author's Engliſh meaſures we do not admire, particularly where a rhymed ſtanza terminates in a line which rhymes to none. Mr. W. will probably, ere long, prove himſelf capable of higher efforts.

ART. 15. *Birkleigh Vale, with other Poems. By Nathaniel Howard.* 12mo. 139 pp. 5s. Murray, York. 1804.

Prettineſs, rather than vigour, is the characteriſtic of modern poetry; and though the preſent volume may occaſionally participate in the languid taſte of the day, we do not heſitate to ſay that it is very far ſuperior to the generality of ſuch productions. Birkleigh Vale has much poetical merit, and the following ſpecimen is replete with feeling and ſenſibility.

"*A Mother to her dead Infant.*

Dear lovely child! dear object of my pain,
For thee Affection bleeds at every vein;
Firſt pledge of holy love, ah! doom'd to die,
And ſmile with angels in a kinder ſky.

No more ſhall fondneſs o'er thy cradle bend,
Rock thy ſoft ſlumbers, or thy wants attend.
No more, with joy-bright eyes, thy ſire ſhall trace
His faithful features on thy cherub face.
Ah! fruitleſs now my hopes, my tender fears,
Fruitleſs my proſpects for thy future years.
Once ſmiling Fancy to my mental view
Brighten'd the ſcenes that expectation drew;
I ſaw thy youth in all the fluſh of May,
I ſaw thy manhood, rip'ning to the day:
Reflection now muſt ſadden o'er thy tomb,
And gather painful knowledge from thy doom;
And long, thy fate, ſhall Innocence bewail,
Thy fate, ſhall Pity weep, till weeping fail.
Now vain to me the genial mornings ſhine,
In vain the evenings bluſh with light divine,
In vain the purple Spring unfolds her charms
Since Death has ſnatch'd my infant from mine arms.
In vain the ſummer blows, the autumn glows,
Since grief to me ſuch penſive joy beſtows:
Then ſcenes of life, ... ye roſy hours, depart, ...
For only ſacred ſorrow ſooths *my* heart." P. 66.

The following imitation of Anacreon will not be thought ſuperfluous or unintereſting:

"*To a Swallow.*

Twittering tenant of the ſky,
Whither, whither, wilt thou fly?
Summer blithly frolics round,
Florid beauties grace the ground:

Roſy

Roſy odours, youthful gales
Still breath from bow'rs and verdurous vales.

Whither, fluttering, wilt thou fly,
Swifteſt courſer of the ſky?
Still in brook, or fountain ſpring,
Dip thy never-weary wing;
Sweep along the level mead,
Where fragrant herds ſecurely feed.

Happy vagrant, ever free,
All my fancies follow thee;
Mount with thee the blue ſerene,
Viſit every foreign ſcene! . . . .
And while ſeaſons vary here,
With thee ſhare ſummer all the year.

Whither, whither, wilt thou fly,
Swifteſt courſer of the ſky?
Stay, O ſtay, till autumn's hand
Purple o'er my native land;
Mildneſs, health, and beauty rove,
And fellow warblers charm the grove." P. 71.

This elegant publication is ornamented with ſeveral engravings, and furniſhes no bad ſpecimen of York typography.

ART. 16. *Poems, by Laura Sophia Temple.* 12mo. 192 pp. 5s. Phillips. 1805.

Verſe making is, after all, a dangerous and unſubſtantial employment; and we are very far from recommending the practice of it to *young* ladies, whoſe hours may be paſſed in ſo many more uſeful and advantageous occupations. The preſent Poems, however, though avowedly ſlight ſketches, are characterized by a degree of genuine nature and ſimplicity, which we are but rarely accuſtomed to meet with in thoſe who candidly plead "a youthful pen", as an extenuation for their occaſional imperfections. Our readers may form their own judgment of the following:

"TO-MORROW.

Begone thou buſy crouding ſigh!
Begone the tear that dims mine eye!
Begone the fears that wildly throb'd,
And Spring's fair ſmile of ſweetneſs robb'd,
For peace and gladneſs dawn *To-morrow.*

Such is the language Hope inſpires
To feed the lover's glowing fires;
Such are the charming lies ſhe tells,
Such are the notes ſhe gaily ſwells,
To ſound the praiſes of *To-morrow.*

When

When dire Misfortune's nipping wind
Sweeps o'er the ſad and ſhrinking mind,
Hope ſpreads her ſhield to ward the blow,
And chaſing every ſpright of woe,
Whiſpers gay tidings of *To-morrow.*

Behold yon trembling hectic form,
Bowing to Fate's relentleſs ſtorm,
E'en while Death's angel hovers near,
And ready waits th' expecting bier,
Hope gilds with ſmiles the coming *Morrow.*

Oh thou! that ſleepeſt in the tomb,
How did we watch *thy* dying bloom!
How did we trace thy ſetting ſun,
Yet never dream its race was run;
Hope cried, 'twill riſe *again To-morrow!*

And riſe it *did*—in Heaven's bright ſky
Its glorious blaze will never die!
And Hope too whiſpers in my breaſt,
(For Hope's ſoft whiſp'rings ſeldom reſt)
That *I* ſhall view its rays *To-morrow.*" P. 58.

The annexed, without a title, is not devoid of merit.

" . . . .

What is Pleaſure? 'Tis a bubble,
Fill'd with empty froth and wind;
Leading on to care and trouble,
Leaving many a ſting behind.

What is Hope? Ah, 'tis a ſyren,
Who enamours to deſtroy;
Cunning wiles her form environ,
Miſchief revels in her eye.

What is Reaſon? 'Tis a taper,
Paſſion's guſt too oft puts out;
'Tis a thin and wand'ring vapour,
Blown by ſtorms of thought about.

What is Fortune? She's a gipſey,
Who delights in odd miſtakes;
Oft I think the jade is tipſey,
Such a blundering ſhe makes.

What is Love? An idle meteor,
Paſſing round the cheated heart;
Dancing o'er each conſcious feature,
Spreading wide th' amuſive ſmart.

What is Friendſhip? 'Tis a cov'ring,
And put on to ſafer cheat;
O'er its victim kite-like hov'ring,
While its looks are ſoft and ſweet." P. 189.

With

With every inclination to commend, we cannot however forbear from expreſſing our diſapprobation at ſuch phraſes as "argent whiteneſs", "enam'ring fire", "fragile garniture", &c.

ART. 17. *Drunken Barnaby's Four Journies to the North of England.* 12mo. 7s. Harding. 1805.

The original edition of this whimſical and entertaining production has long been exceedingly ſcarce, and always ſought after with eagerneſs. The re-publication therefore, in its preſent elegant form, muſt be acceptable to moſt collectors of books of this deſcription. Many diſputes have ariſen about the author, who he was, where educated, and of what condition in life. He muſt certainly have been a man of learning and talents, though of no remarkable delicacy of ſentiment or language. The preſent edition is ornamented with ſome facetious and well-imagined engravings; and Barnaby Harrington, if ſuch was his real name, may well be proud of his modern dreſs.

ART. 18. *Miſcellaneous Pieces in Verſe, Serious and Moral. By H. Booth.* 8vo. 182 pp. Leiceſter, Ireland. 1805.

"What an unaccountable being you muſt be," we ſhould indeed be apt to exclaim in the language of the author; and how ſuch verſes as the following are to vindicate "a character which has been much miſtaken," we confeſs ourſelves at a loſs to imagine. One ſpecimen will be ſufficient.

"*To* MASTER JACKY R—E, *by Deſire of his Mother.*

Hail, pretty little active boy;
O! mayſt thou ever life enjoy
With all thy preſent innocence—
Sure preſervation from offence,
And which will always charm and pleaſe,
Give thy demeanor, ſofineſs, eaſe,
And thy benight ſimplicity
Of mind get active ſweet and free." &c. &c. &c.

Should the above aſſimilate with the taſte of any of our readers, they may find many more to "Jemmy E. and Miſſy D." exactly as *deſiring* and *beautiful.*

DRAMATIC.

ART. 19. *The Land We Live In: a Comedy, in Five Acts. Written by Francis Ludlow Holt, Eſq. Firſt repreſented at the Theatre Royal, Drury-Lane, on Saturday, December 29, 1804. (Third Edition.)* 8vo. 100 pp. 2s. 6d. Bell. 1805.

In the adverti ſement prefixed to this Comedy we are told, that it failed of ſucceſs on the ſtage, partly from deficiency of plot, and partly "from a general miſapprehenſion both as to its deſign and characters." The deficiency of plot the author admits; and certainly there are not to be found in it any ſtriking incidents, nor that continual buſtle,

which, in the preſent age, ſeems to compenſate for the want of every merit. There is, however, a *due* ſhare of improbability in the ſtory, and of extravagance in ſome of the principal characters. But, though it partakes in theſe qualities with its more ſucceſsful rivals, the author has not contrived to make his dialogue ſo pert and unmeaning, or his incidents ſo groteſque and farcical as theirs. To uſe an expreſſion of Dr. Johnſon, "he has fewer artifices of diſguſt than his brethren." Though we could not produce many inſtances of wit (properly ſo called) there is often a neatneſs in the language, and vivacity in the dialogue, which renders the peruſal of this Comedy by no means unpleaſing to us: and, conſidering the alledged youth and inexperience of the author, affords the promiſe of much ſuperior dramatic performances to moſt of thoſe which have lately diſgraced the ſtage. This opinion, we preſume, is not ſingular, as the play appears already to have reached a third edition. The Prelude, we think, may have indiſpoſed the audience to the play, and ſhould have been omitted in the publication.

ART. 20. *The Lady of the Rock, a Melo-drame, in Two Acts: as it is performed at the Theatre Royal, Drury-Lane. By Thomas Holcroft. Second Edition.* 8vo. 31 pp. 1s. 6d. Longman and Co. 1805.

From the Hon. Mrs. Murray's Guide to the Weſtern Iſlands of Scotland, the ſubject of this little drama is derived; but the author has ſubſtituted the paſſion of jealouſy, for that which in the original is attributed to the huſband. Melo-drame is an affected name, borrowed from the French. We ſhould ſuppoſe it to mean a drama accompanied throughout with muſic: in the preſent caſe, we do not ſee how it differs from opera, except that there is a tragical incident in it. The ſcenery and the muſic muſt have been the principal attractions in the theatre, for in the writing there is not much. A huſband is deceived into jealouſy; he conſents to expoſe his wife on a barren rock; ſhe is there in a ſtorm, but is unexpectedly relieved by an honeſt fiſherman. A mock funeral is ordered, and her clan aſſemble to revenge her death; but ſhe appears, and all is explained. The traitor who made the huſband jealous dies by poiſon. Such is the outline.

The offenſive abuſe of the word *Saviour*, of which we have ſeveral times complained, is here peculiarly ſtriking. The Lady calls the fiſherman her "noble ſaviour," and her Lord tells the ſame man, "thou art indeed my *ſaviour!*" Who would ſay this who knew of another Saviour? and, while there is ſuch a word as preſerver, why ſhould the fault be committed or tolerated? The licenſer might forbid this, and other abuſes.

ART. 21. *Of Age To-Morrow: a Muſical Entertainment, in Two Acts; as performed by their Majeſties' Servants at the Theatre Royal, Drury-Lane (now firſt publiſhed, and printed exactly conformable to the Performance).* 8vo. 41 pp. 1s. 6d. Barker. 1805.

If we miſtake not, this little muſical piece was performed two ſeaſons ago. It is a mere triſle; ſuch as, with the help of good muſic, might paſs during a ſeaſon or two; but how the publication of ſuch a drama, two or three years afterwards, can anſwer to any bookſeller we are unable to diſcern. The ſum of eighteen pence may, in our opinion,

opinion, be laid out better than in the purchaſe, and half an hour much more uſefully expended than in the peruſal of it.

NOVELS.

ART. 22. *Alfred and Galba; or, the Hiſtory of Two Brothers, ſuppoſed to be written by themſelves. For the Uſe of Young People. By T. Campbell, Author of Worlds Diſplayed, &c.* 12mo. 174 pp. 2s. Williams and Smith. 1805.

The preſent really inſtructive and entertaining publication, is upon the ſame plan as the former of Mr. Campbell's productions, "Worlds Diſplayed," and "Picture of Human Life;" with this exception, that they are compoſed of various lives and events, while this contains but one continued hiſtory.

Our readers will not peruſe the following extract without being fully convinced that the author is perfectly adequate to the taſk he has ſo laudably undertaken, that of diverting the minds of young perſons to the attainment of uſeful knowledge and information.

"A taſte for reading, where it is not a natural gift, is ſeldom produced by mere exhortations, nor even by the moſt forcible repreſentations of advantages derived from it. Yet, even under ſuch unfavourable circumſtances, if ſome entertaining narrative be put into the hands of youth, calculated to engage their attention without vitiating their taſte, perhaps, after reading it, they will aſk for another volume. To direct and gratify this new appetite, will require much attention and caution, eſpecially while ſo many pernicious plays and novels continue in circulation; in many of which the moſt deſtructive principles are diſſeminated, and the baſeſt crimes ſoftened, or applauded.

"I have particularly attempted to lead the attention of the young reader to the wonders of creation which continually ſurround him, (though too frequently unobſerved) that he may view them as diſplaying the boundleſs wiſdom, power, and goodneſs, of the great Creator. Wherever he travels, this library of God furniſhes an inexhauſtible ſource of pleaſure, always at hand. Even the ſmalleſt volume in the divine collection is worthy of reſearch; a blade of graſs, or a particle of ſand, merits the minuteſt inveſtigation; and the power of God is no leſs admirably diſplayed in the formation of the mite that crawls upon the cheeſe, than in that of the monſter that roams among the foreſts."

This pleaſing little volume is addreſſed, with a very neat dedication, to the Rev. John Newton, for whom the author profeſſes the moſt ſincere eſteem and affection.

ART. 23. *The Adventures of Cooroo, a Native of the Pellew Iſlands. By C. D. L. Lambert.* 8vo. 5s. Scatcherd. 1805.

The real ſtory of Lee Boo, the amiable but unfortunate prince of Pellew, has ſuggeſted this imaginary one of Cooroo. The ſtory evinces ſome contrivance and imagination, but will not excite any particular intereſt. Why will people waſte time and talents that might be ſo much more beneficially employed for themſelves and the public? For what benefit will the labour of theſe two hundred and ſeventy-five pages produce to the author, or what good will reſult from the peruſal of them to the public?

MEDICINE.

MEDICINE.

ART. 24. *A Letter to William Wilberforce, Esq. M. P. &c. &c. &c. By James Carmichael Smyth, M. D. Containing Remarks on a Pamphlet, entitled "An Account of the Discovery of the Power of Mineral Acid Vapours to Destroy Contagion", by John Johnstone, M.D.* 8vo. 34 pp. 1s. Callow. 1805.

It appears by this letter, for the pamphlet to which it is an answer escaped our notice, that in 1802, when Dr. Smyth's petition to parliament for remuneration for his discovery of the power of the nitric acid gas, in destroying the contagion of fever, was before the committee of the House of Commons, Dr. John Johnstone addressed a letter to the committee, stating that "his father had acquired eminence by the discovery of a certain method of destroying infection, which could be used with perfect convenience, in the apartments of the sick." P. 8. That the committee on examining the publication of the father, Dr. James Johnstone, printed in the year 1758, containing the account of the preparation, did not admit the claim. That Dr. John Johnstone, not satisfied with the decision of the committee, has published a pamphlet, on the subject, addressed to the House of Commons, as an appeal to the house, from the judgment of the committee. (See p. 28.) But it appears from the following quotation from the original publication by the father, inserted in Dr. Smyth's letter, (p. 6) that it was the marine, and not the nitric acid, which had been recommended by Dr. J. and that only incidentally.

"If the external air", he says, "is immoderately cold and wet, the room must be kept warm and dry; and the fumes of amber, benzoin, myrrh, and camphire, may be diffused in the room, if sprinkled on hot iron; vinegar may be sprinkled about cold, if the weather is warm; and, boiled with myrrh and camphire, an antiseptic steam will rise in the air, which the patient breathes, greatly to his advantage. *These steams will preserve the air free from putrefaction*, and will insinuate themselves by the absorbent vessels of the lungs, into the blood vessels, and *will greatly assist in impeding the progress of putrefaction* in the fluids. These are the *most commodious, if not the most useful methods of medicating* the air *the patient breathes*; however, *those who prefer the mineral acids, may order brimstone to be burnt*, or *may raise the marine acid very easily*, by putting a certain quantity of common salt into a vessel, kept heated on a chafing dish of coals; if to this a small quantity of oil of vitriol is from time to time added, the air will be filled with a thick white acid steam; but both *the marine and sulphureous acids must be disengaged at a considerable distance from the patient, otherwise their extreme pungency will be offensive to the lungs.*" P. 51.

Here is evidently the rudiments of the discovery of the power of the vapour and marine acid in destroying infection, but the author thought it possessed that power only in common with the vapour from vinegar, and many other vegetable substances; and he even seems to give the preference to vapours raised from vegetables, and probably

used

uſed them moſt frequently; and it does not appear that his ſon had made any improvement on this ſuggeſtion of his father, or that he had found out the ſuperior power of the mineral acid, as late as the year 1773, when he publiſhed his inaugural theſis, on the angina maligna; but ſix years after, on publiſhing a tranſlation of the theſis, after commending the utility of vegetable fumigations, he adds,

"As it is impoſſible too cautiouſly to guard againſt the effects of ſo putrid a contagion, the *acid* air or ſpirit of ſalt ſhould be kept riſing continually in the room, by pouring oil of vitriol once or twice a day on ſea ſalt, placed in a convenient veſſel; this ſpirit will riſe, in the moderate degrees of heat, from ſixty to ſeventy of Fahrenheit's thermometer, ſo as to be perceived in every part of the room by its penetrating acid ſmell. This method of correcting vitiated air, which is uſeful in this, and every other putrid diſeaſe, was long ago *ordered* by my *father*, and is *now recommend d* by *Dr. Prieſtley*." P. 18.

It ſeems probable, therefore, that Dr. J. had now ſeen ſome obſervations on the ſubject by Dr. Prieſtley, which brought to his recollection a former recommendation of the mineral acid by his father, but ſtill it does not appear that the Johnſtones had any great confidence in it, or that they preferred it to fumigations from vegetable ſubſtances. "In the year 1780, the three mineral acids were employed by Dr. Smyth in the priſon and hoſpital at Wincheſter; and his opinion," he ſays, (p. 25) "of their ſuperior efficacy for deſtroying contagion, was communicated by letter to the board of Sick and Hurt, and mentioned by him publicly, on many occaſions," but he had not then ſeen Dr. Johnſon's book, which he procured in conſequence of ſeeing an anonymous paragraph in the Morning Chronicle in the year 1802. "If he had," he adds, "he could have derived no uſeful information from it." Yet the ſuggeſtion thrown out by Dr. Johnſtone in 1758, on the utility of the marine acid, in correcting the air, and afterwards extended in the publication of the ſon in 1779, might have been ſufficient, if Dr. Smyth had ſeen them, to have excited his attention to the ſubject, although they do not appear to have much influenced the ſuggeſtors. Before cloſing this article, we cannot help expreſſing our wiſh that information had been given, whether the vapour of the mineral acids had been employed at Gibraltar, during the reign of the late deſtructive infectious fever there.

ART. 25. *An Account of two Caſes of Gout, which terminated in Death, in conſequence of the external Uſe of Ice and Cold Water. By A. Edlin.* 12mo. 24 pp. 1s. Harris.

Though two caſes of gout are mentioned, in which the patients are ſuppoſed to have ſuffered from applying cold water to the pained parts, yet, properly ſpeaking, one only is recited, the other being merely an occurrence ſuppoſed to have happened thirty years ago, but certainly not ſufficiently vouched to juſtify our drawing any inference in ſupport, or in oppoſition to the doctrine here reprobated. But even the caſe of Mr. Baker, which the writer appears to have attended to from the firſt attack of the complaint, is deficient in many eſſential points. We are not told the age, or general ſtate of health of the patient, and only gather incidentally that this was the firſt fit of gout,

if

if gout it was, that the patient had ſuffered. It is alſo deficient, in not being guarded with thoſe teſtimonials which might, and ought to have accompanied it. We are not told that the caſe, when drawn up, was ſhown to the relatives of the deceaſed, or to any intelligent neighbours, who might be ſuppoſed to have viſited him during his ſhort illneſs; neither was the deceaſed attended by any phyſician, or other medical aſſiſtant, excepting by Dr. Haworth, who ſaw him the day after the application of the cold water, when thoſe ſymptoms had come on which were ſuppoſed to have been occaſioned by the cold applications, and which continued until the patient died. But though this event did not take place until the ſeventh day after Dr. Haworth's viſit, yet it does not appear that he was deſired to viſit him a ſecond time; neither had Mr. Edlin the precaution to take with him any other medical friend, a circumſtance much to be regretted, as from this omiſſion, and the avowed prejudice of the writer againſt the practice of uſing cold applications to parts afflicted with gout, we are prevented drawing inferences, which the caſe, properly atteſted, might perhaps have admitted. Deficient, however, as the caſe is in theſe points, ſome utility may be drawn from its publication; for however rightly we may doubt whether the ſymptoms are accurately delineated, or whether the treatment of the patient was the moſt judicious that could have been followed, there can be no doubt that the outline is correct.

Mr. Baker was affected, we are told, with pain, ſwelling, and inflammation, in the ball of the great toe, of one, and afterwards of both his feet together. In this ſtate, he determined on applying cloths dipped in cold, and afterwards in iced water, to his feet. This, continued for ſome time, procured an abatement and alleviation of the pain, ſwelling, and redneſs of the parts. Finding ſome hours after a ſlight inflammatory pain, and redneſs in the knees; the knees were treated in the ſame manner, and with the ſame ſucceſs. A few hours after, Mr. Edlin was ſent for in great haſte. "He found the patient," he ſays, "lying on his back, with a difficult, hurried reſpiration, his extremities cold, his pulſe quick, fluttering, and intermitting. He complained of a palpitation of the heart, and an icy coldneſs in the ſtomach; he had vomited ſeveral times, and a cold ſweat had broke out on the ſkin." When Dr. Haworth ſaw him, "his pulſe beat ninety-ſix ſtrokes in a minute, his tongue was dry and furred, and his reſpiration hurried." Fever had now ſupervened, of which he died ſeven days after. The ſymptoms here deſcribed, have been uſually conſidered as indications of repelled gout, that is, of gout driven from the extremities to the ſtomach, heart, and lungs. We are now told that gout cannot be repelled. Whether thoſe ſymptoms are to be attributed to gout or not, ſtill, we preſume, it will hardly be denied, that they were occaſioned by the application of iced water to the extremities. It therefore becomes a matter of the moſt ſerious conſideration to phyſicians, and patients, that a remedy capable of producing ſuch diſaſtrous effects, ſhould not be reſorted to but with the greateſt care and attention. Mr. Edlin ſays in his Preface, he bears no perſonal ill will to Dr. Kinglake, whoſe practice he arraigns. His aſſertion would have merited more conſideration, if he had avoided uſing expreſſions

preſſions doubting the authenticity of the caſes related by the Doctor, which were neither neceſſary, nor, as far as we could know, warranted.

ART. 26. *A Reply to Mr. Edlin's two Caſes of Gout, ſaid to have terminated in Death in conſequence of the external Uſe of Ice and Cold Water. To which is added, an Inſtance of the fatal Effects of encouraged Gout, with Obſervations and Cautions. By Robert Kinglake, M. D. Phyſician at Taunton.* 8vo. 61 pp. 2s. 6d. Murray. 1804.

In concluding our examination of Mr. Edlin's caſes, we ſaid he had made uſe of ſome expreſſions, impeaching the veracity of Dr. Kinglake, in which he did not appear to be warranted. The queſtion whether the application of cold water to the limbs of perſons afflicted with gout is ſafe and ſalutary, or not, is of too much importance to the community, to be allowed to be frittered away, and buried in the ſquabbles of two individuals. We are concerned therefore to find Dr. Kinglake more ſolicitous to depreciate the credit of Mr. Edlin, than to account for the dreadful ſymptoms conſequent on the application of cold water to the feet and knees of Mr. Baker. He ſeems to think it a fair argument, that as Edlin had ſuſpected him of fabricating caſes in ſupport of his hypotheſes, he might, in return, ſuſpect Edlin of fabricating this caſe, or very much diſtorting it, to cry down his doctrine. But ſo much of the caſe as relates to Mr. Baker's uſing cold applications, becoming a few hours after ſo ill as to alarm his family, and dying of that illneſs, ſtands uncontradicted; and if Dr. Kinglake did not think this was in conſequence of the gout being repelled from the extremities to the vital organs, it was incumbent on him to have aſſigned ſome other cauſe. This he has not attempted. He ſeems indeed to think that the ſymptoms were aggravated, and rendered fatal, by the means made uſe of to relieve them. "It appears to me, (he ſays, p. 27) through the miſts of Mr. Edlin's partial ſtatement, that the diſaſtrous courſe of this caſe did not ariſe from any irremediable grievance of the heart, and ſtomach, but that it was rather induced by the ſtimulant treatment to which the patient was ſubjected," &c. "The appropriate treatment," he goes on to ſay, p. 28, "would have been a well ventilated room, ſponging the burning ſkin with cold water, at ſhort intervals, and copious dilution with cool aqueous liquids. Brandy, and the whole tribe of igneous ſtimulants, ſhould have been withheld, and the patient might poſſibly have recovered, while, under the circumſtances of his miſmanagement, it is almoſt inconceivable that the termination could have been different from what happened." Admitting the treatment here recommended to be more judicious than that reſorted to in this caſe, it ſtill follows, that the application of ice and water to the limbs of perſons affected with gout, is not unattended with danger, and, in ſome conſtitutions, inſtead of proving a remedy, may occaſion the death of the patient. That it may however be uſed in ſome conſtitutions, with ſafety and advantage, we have the higheſt authority for aſſerting. Dr. Heberden tells us in his Commentaries, he had been informed by ſome of the relations of the great Dr. Harvey, that upon the firſt approach of gouty pains in his foot, he would inſtantly

ſtantly put them off, by plunging his leg into a pail of cold water; and the writer of this article is acquainted with a gentleman who has followed that practice ſeveral years with advantage.

The pamphlet concludes with "a caſe of the fatal effects of encouraged gout," but without the name of the patient, apothecary, or of another phyſician, who was called in at the concluſion of it; but with what kind of ſpirit it is written, the following ſhort quotation will ſhow. "If," he ſays, p. 41, "the repulſive and expulſive ideas of Mr. Edlin, and his volcanic party, had directed the treatment of this caſe, death would have been accelerated by adding fuel to fire, in the groſsly deluſive hope of rejecting the whole burning evil on the extremities." Then follow further philippics on Mr. Edlin, Dr. Blegborough, and three or four anonymous writers, who have ventured to diſſent from the author's opinion of the infallibility of his doctrine. Surely a good cauſe muſt be injured, not ſtrengthened by ſuch auxiliaries.

DIVINITY.

ART. 27. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thurſday, May* 31, 1804. *Being the Time of the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of London and Weſtminſter. By the Right Reverend George, Lord Biſhop of Lincoln. Publiſhed at the Requeſt of the Society for promoting Chriſtian Knowledge, and the Truſtees of the ſeveral Schools. To which is annexed, an Account of the Society for promoting Chriſtian Knowledge.* 4to. 200 pp. Rivingtons. 1804.

Though the occaſion of this diſcourſe confined the preacher chiefly to the general topic of religious education, yet the following ſummary view of the fundamental principles of Chriſtianity is ſo very ably drawn up, and ſo uſeful in its kind, that we conſider it as a duty to give it more extenſive circulation, by tranſcribing it in this place.

"It is equally eaſy to all ranks and conditions of men to comprehend that God made our firſt parents upright and happy—that by right of his ſovereign power as their Creator he impoſed upon them one command, as the teſt of their obedience and the mark of their dependence—that they violated this command, and thereby incurred the diſpleaſure of God—that in conſequence of this diſobedience they were deprived of the happineſs they had hitherto enjoyed, and became ſubject to toil, pain, ſin, miſery, and death—that they tranſmitted their nature thus changed, depraved, and corrupted to their poſterity—that the whole human race by partaking of this ſinful nature, and by the actual commiſſion of ſin, were the objects of God's wrath and liable to puniſhment—that it pleaſed God at the moment he paſſed judgement upon our firſt parents to remember mercy, and to promiſe, in obſcure terms, a future Redeemer of mankind—that he renewed this promiſe repeatedly, and gradually gave clearer intimations of his gracious deſign—that as a preparatory ſtep he ſelected from the nations of the earth a peculiar people, to whom he preſcribed rules of religious worſhip, and laws for their civil government—that by

by the mouth of his Prophets, whom he raiſed up from time to time among his choſen people, he declared the perſonal dignity of the Savior of the world; pointed out the family from which he ſhould be deſcended; foretold the place where he ſhould be born; the time of his appearance; the circumſtances of his birth; the nature of the inſtructions he ſhould deliver, and of the miracles he ſhould perform; the reception he ſhould meet with during his miniſtry; the inſults and ſufferings he ſhould endure; his reſurrection from the dead; his aſcenſion into heaven, and the future progreſs of his Religion,—that all theſe predicted circumſtances took place in Jeſus Chriſt and in Him alone—that conſequently he was the promiſed Redeemer of mankind—that the Religion which he taught muſt be true—that his doctrines ought to be believed—that his precepts ought to be obeyed—that the terms of ſalvation which he propoſed muſt be accepted, or the puniſhment which he denounced muſt be undergone. Theſe are the great and leading truths of the merciful ſcheme of Redemption through Jeſus Chriſt, and when ſtated in their native ſimplicity they require no depth of thought to comprehend them, no length of labor to inveſtigate them. Would to God it were as eaſy to make men practiſe the duties of Chriſtianity, which conſtitute that degree of holineſs without which no man ſhall ſee God, as it is to make them believe thoſe articles of faith which are neceſſary for eternal ſalvation." P. 14.

It cannot be neceſſary to add any further commendations of a diſcourſe which contains this paſſage.

ART. 28. *Peculiar Privileges of the Chriſtian Miniſtry conſidered in a Charge delivered to the Clergy of the Dioceſe of St. David's, at the primary Viſitation of that Dioceſe in the Year* 1804. *By Thomas, Lord Biſhop of St. David's.* 4to. 36 pp. 1s. 6d. Durham printed: ſold by Rivingtons, &c. 1805.

The Biſhop, obſerving that the *duties* of the clerical profeſſion have been detailed by his predeceſſor (Dr. George Bull) and others, undertakes to ſtate the *advantages* of it. The points on which he chiefly dwells, for this purpoſe, are the opportunities it offers of ſecuring happineſs here and hereafter, by means of a *retired, ſtudious, peaceful, religious, uſeful* life. In treating of theſe five principal ſubjects, the learned prelate extends ſome of them into ſeveral ſubdiviſions, and illuſtrates them by many cogent arguments. Under the head of the uſefulneſs of the Chriſtian miniſtry, he ſpeaks of the illuſtration of the ſcriptures in their original languages, and on that paſſage has this important note:

"We have the authority of one of the moſt learned men of any age or country for ſaying, that "*Non aliunde diſſidia in religione dependent quam ab ignoratione grammaticæ.*" (Scaligerana, p. 86. ed. Tan. Fabri.) We may exemplify this remark of Scaliger by ſome important paſſages in the New Teſtament relative to the Divinity of Chriſt, about which there can be no doubt, if the conſtruction of the Greek language is to be determined by its own idioms. Take one paſſage inſtar

omnium.

omnium. St. Paul says, Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων, Ιησου Χριστου. (Tit. ii. 13.) Our common version translates this passage thus: "Looking for that blessed hope of the glorious appearing of the great God, and our Saviour Jesus Christ." The MS. correction in the margin of Hugh Broughton's version, quoted by Mr. Sharp, translates it less ambiguously:—"The glorious appearing of our great God and Saviour, Jesus Christ." We have in the language of this version St. Paul's most express declaration of the divinity of Jesus Christ. And so Hammond translates it in his margin, and Whitby confirms this sense in his note on the passage. And so, too, Whitby affirms that all the ancient Greek Fathers understood it. What Whitby says in few words, yet not without reference to the works of some of the most ancient and learned of the Fathers, Mr. Wordsworth has shewn at large in his *Six Letters* addressed to Mr. Sharp, by so full and satisfactory a statement and citation of all the ancient Fathers, that, if *authority* had its due weight, there would be no difference of opinion about the passage in question. But to the argument from authority we may add the *jus et norma loquendi* of the Greek language. Beza affirms that the idiomatical construction of the words requires the sense which is given to the passage in the old version before quoted, and by the ancient Greek Fathers. Whitby and others of a later date assert the same. Mr. Sharp, in his *Remarks on the uses of the definitive article in the Greek text of the New Testament*, has confirmed this argument from idiom by a minute examination of similar forms of expression in the New Testament. He has laid open the principle of Beza's observation; and has shewn that the passage of St. Paul will bear *no other* interpretation consistently with the uniform usage of the Greek language of the New Testament, than that which declares Christ to be our GREAT GOD AND SAVIOUR." P. 18.

The same note proceeds with some remarks of great force and justice on the "Six More Letters" addressed to Mr. Sharp, by a pretended Mr. Blunt. To these remarks we shall have occasion to refer when we speak of those letters.

The Charge concludes with the recommendation of a Society for promoting Christian Knowledge, Christian Unity, and Church Fellowship, within that diocese; the plan and proceedings of which are detailed in the Appendix. Like other works of the same author, this Charge deserves the commendation of every friend to religion.

ART. 29. *Sermons on public Occasions, and a Letter on theological Studies. By Robert, late Archbishop of York. To which are prefixed, Memoirs of his Life. By George Hay Drummond, A.M. Prebendary of York.* 8vo. 218 pages. Edinburgh printed. Longman and Co. London. 1803.

As the Sermons in this volume are merely a republication of those which the author published during his life, we have paid less attention to them than otherwise we should have done. They are only six in number: I. a Sermon preached before the House of Commons, Jan. 30, 1748; II. before the Lords, April 25, 1749, on the thanksgiving

giving for peace; III. on the meeting of the charity-ſchools, April 26, 1753, then held at Chriſt-Church, London; IV. before the Society for the Propagation of the Goſpel, Feb. 15, 1754; V. before the Houſe of Lords, on a general faſt, Feb. 16, 1759; VI. on the coronation of their preſent Majeſties, Sept. 22, 1761. Of theſe, the firſt was preached before the advancement of the author to the bench; the four next, while he was biſhop of St. Aſaph; the laſt, while he was biſhop of Saliſbury. The moſt remarkable of them is undoubtedly the laſt, on account of the illuſtrious occaſion of its delivery, and the propriety with which it treats that arduous topic; but the reſt are alſo worthy of being thus preſerved. Subjoined to theſe is a letter on theological ſtudy, which, though ſlight, contains ſome uſeful inſtructions. We do not, however, perceive any paſſage which can with propriety be copied from it.

Archbiſhop Drummond was the ſecond ſon of George Henry, ſeventh Earl of Kinnoul. He was born in November, 1711, educated at Weſtminſter and Chriſt-Church, attended the King on the Continent in 1743, and preached the thankſgiving ſermon for the battle of Dettingen, before his Majeſty at Hanover. We regret that this diſcourſe is not in the preſent collection. In 1748, he was promoted to the ſee of St. Aſaph; in 1761, was tranſlated to Saliſbury, and in the ſame year to the archiepiſcopal ſee of York. He died Dec. 10, 1776. The account of his life is written by his youngeſt ſon, with reſpectful and juſt attachment to his memory, and without any tincture of affectation. We are told (p. xxviii) that he left many excellent ſermons and charges in manuſcript, but expreſſed an unwillingneſs to have them publiſhed, which accounts for the confined limits of this volume.

ART. 30. *Simplicity recommended to Miniſters of the Goſpel, with reſpect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Miniſterial Office. Second Edition enlarged. With an Appendix.* 12mo. 156 pp. 2s. 6d. Williams and Smith. 1805.

It would be lamentable indeed, if we could not freely and cordially commend a diſſenter for what is good in his writings. The preſent author declares himſelf a diſſenter, and it appears in ſome few paſſages, and only a very few, in his book. Much that he writes is not only good, but excellent; and the plain and pious ſimplicity which he recommends is generally exemplified in his own writing. Who can ſpeak more ſenſibly on any ſubject, than he does on the following very momentous point?

"In diſcuſſing *myſterious and difficult* points, do not attempt impoſſibilities; I mean, attempt not to explain things which God has not revealed, or which ſurpaſs human capacity.—Many truths to which we cannot refuſe our aſſent, are yet attended with difficulties we ſhall not, perhaps, be able to remove on this ſide heaven. The beſt way is to believe the ſimple propoſitions we are taught by ſcripture and common ſenſe, and leave the reſt on the credit of that promiſe, "What thou knoweſt not now thou ſhalt know hereafter."

"To explain myſelf, by an example in the article of the *origin* of *evil*,

evil. We know that God exiſted *before* ſin, that he could have prevented the being of ſin—that he hates ſin, and will ſeverely puniſh it—and yet ſin has been in the univerſe thouſands of years, and will continue there for ever.—How great difficulties are here? What queſtions may be, and have been, raiſed? But ſilence is our duty. God hath not revealed the method of reſolving them; yet is certainly able to do it, and will, when his own glory requires it. To Him we therefore leave it: we believe what he reveals, and no more is required of us.

"The ſame may be ſaid of the nature of the Divine Exiſtence—We believe the Unity and the Trinity, on the moſt ſatisfactory evidence; the *modus* of the Divine Being, it will be time enough for us to know when he diſcovers it.

"I am aware that this way of referring things to God, is ridiculed by many; but have they found a better? Themſelves practiſe it in a thouſand inſtances, when they come to be the *ne plus ultra* of their underſtandings. And where they reduce truth to their own comprehenſions, they ſeem to have little reaſon to boaſt the advantages they gain thereby. Unitarians and Arminians are as much divided in their opinions, as Trinitarians and Calviniſts." P. 15.

When he gives rules for prayer, (p. 61) he ſeems, indeed, virtually to condemn that extemporaneous method which he intends to recommend. The chief part of the faults againſt which he warns his readers are incident only to that method, and appear quite intollerable. His Appendix is a ſelection of paſſages from other authors, on ſubjects connected with thoſe of his book. We cannot approve Mr. R. Robinſon's exordium, which he quotes at p. 89. On the whole, however, we commend his book, as ſenſible, prudent, and written in the ſpirit of genuine piety. How the firſt edition eſcaped our notice we know not.

ART. 31. *A Sermon preached in the Pariſh-Church of Cheſham, before the Grenadier Company of the Firſt Regiment of Bucks Volunteers, on Sunday, the 12th of Auguſt, 1804, in conſequence of Colours having been preſented to the Regiment, on Wedneſday, the 8th of the ſame Month: to which is prefixed, the Prayer of Conſecration. By the Rev. John Simpſon, Curate of Cheſham.* 8vo. 22 pp. 1s. Ebers. 1804.

Very little matter is contained in this Sermon; ſo little indeed, and ſo perfectly undiſtinguiſhed from the commoneſt reflections of any pious and loyal mind, that we cannot exactly ſee why the preſs ſhould have been employed to multiply copies of it. The prayer is pious and proper; making no more of the conſecration than may fairly be allowed, a requeſt that God will be the defender of thoſe who fight in a good cauſe.

ART. 32. *Three plain Reaſons for the Practice of Infant Baptiſm. By Edward Pearſon, B.D. Rector of Rempſtone, Nottinghamſhire.* 12mo. 38 pp. 6d. Hatchard. 1805.

Mr. Pearſon ſeems to hold opinion with thoſe who think that a few ſtrong reaſons are better than a multitude. They are certainly more eaſy

eaſy to be retained in memory; and if they are concluſive, it is manifeſtly ſuperfluous to heap others upon them. The three reaſons for Infant Baptiſm here adduced, are theſe; firſt, "Becauſe Infant Baptiſm among Chriſtians, is correſpondent to infant circumciſion among the Jews"; ſecondly, "Becauſe it is highly probable, that Infant Baptiſm has been practiſed by the generality of Chriſtians ever ſince the days of the apoſtles"; thirdly, "Becauſe, ſuppoſing the practice of Infant Baptiſm to be an error, it is an error on the ſafer ſide". Each of theſe arguments is expanded in the tract by very clear and convincing illuſtrations: with reſpect to the firſt, in particular, it is made extremely plain, that whatever arguments are uſed againſt Infant Baptiſm, which is not expreſsly enjoined in ſcripture, would, if admitted, be equally valid againſt infant circumciſion, which certainly was ſo enjoined. We rejoice to ſee that Mr. P. is purſuing the ſame method with ſome other important ſubjects.

ART. 33. *Chriſtian Intrepidity; or, a Diſſuaſive from the Fear of Death in the Diſcharge of Duty; a Sermon, preached in the Pariſh-Church of Dudley, on Wedneſday, the 19th of October, 1803, being the Day appointed for a general Faſt. By the Rev. Luke Booker, LL.D.* 8vo. 25 pp. 6d. Hurſt. 1803.

On the very threſhold of this publication we ſee what much pleaſes us, a dedicatory Addreſs to Mr. Parker Coke, conceived in lively and juſt terms of commendation for his public conduct at Nottingham. Dr. B. expreſſes a ſtrong abhorrence of thoſe violations of the freedom of election by which that town was ſo much diſgraced; and, alluding to the meaſures taken by the wiſdom of parliament on that ſubject, he ſays, with great propriety, "on the latter occaſion it was truly pleaſing to ſee that the fiery zeal of oppoſition could be effectually regulated by a judicious interference of the civil power; a circumſtance which abundantly ſhews, that whenever the conſtitution is allowed to exert its extrinſic force, as well as to demonſtate its intrinſic beauty,—it is amply competent to redreſs every grievance that preſſes upon the people."

The Sermon itſelf contains a ſpirited, yet Chriſtian exhortation, to all ranks of perſons, to exert themſelves againſt the common enemy: and though on this topic it is not very ſtrikingly diſtinguiſhed from many others we have had occaſion to read, yet loyalty and patriotiſm appear ſo conſpicuous in it, that we are unwilling to continue the accidental neglect, which has made us hitherto ſilent upon it. The beginning of the diſcourſe is that which chiefly recommends intrepidity, from the very appropriate text of Luke xii. 4 and 5. "I ſay unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you ſhall fear: fear Him, who, after he hath killed, hath power to caſt into hell; yea, I ſay unto you fear Him."

ART.

ART. 34. *The Manners of the ancient Iſraelites; containing an Account of their peculiar Cuſtoms, Ceremonies, Laws, Polity, Religion, &c. &c. In Three Parts. Written originally in French, by Claude Fleury; with a ſhort Account of the ancient and modern Samaritans. The whole much enlarged, from the principal Writers in Jewiſh Antiquities. By A. Clarke.* 8vo. 4s. 6d. Baynes. 1805.

The original of this work has always been held in the higheſt eſtimation, and this tranſlation of it, with various additions, is entitled to great reſpect and praiſe. This work was greatly eſteemed, and generally recommended, by the late excellent Biſhop Horne. We think with him, that it is an admirable introduction to the reading of the New Teſtament, and all inſtructors will do well and wiſely to put it into the hands of their pupils.

POLITICS.

ART. 35. *Letters on the Modern Hiſtory and Political Aſpect of Europe: exhibiting the Nature, Cauſes, and probable Conſequences of the grand Conteſt between Great Britain and France, and the Political Circumſtances of the different Nations which compoſe the European Syſtem. With an Inveſtigation of the Political and Commercial Importance of Egypt, and the Conſequences that might reſult from the Annexation of that Country to the Dominions of France. Illuſtrated with Geographical Obſervations. By John Bigland, Author of the Letters on the Study and Uſe of Hiſtory.* 8vo. 343 pp. 7s. Longman and Co. 1804.

We have before met with Mr. Bigland, and have praiſed him, both as a Chriſtian and as an hiſtorian *. We are now informed that he has been for many years maſter of a ſchool in a northern county, and has ſtruggled in his career with the difficulties attached to a confined ſituation of that nature. That in ſuch circumſtances he ſhould have acquired by ſtudy a competent knowledge of written hiſtory, ancient and modern, however creditable to him, is much leſs extraordinary than that he ſhould have qualified himſelf to ſpeculate, as he here does, with great ſagacity and information, on the political ſituation of the principal ſtates of Europe. The Letters in this volume are 16 in number, and they diſcuſs, in turn, almoſt all the great queſtions which can be agitated by politicians of the preſent hour. The principles of the author are every where ſound and patriotic, and his knowledge is ſurpriſingly extenſive. Speaking of the peace of Amiens, and the recommencement of hoſtilities, he ſays,

"The ceſſion of ſo many important acquiſitions ſpoke the ardent deſire of Great Britain to reſtore tranquillity; and the actual ſurren-

* See his work on our Saviour's Reſurrection, vol. xxii. p. 324, and his Letters on the Study of Ancient and Modern Hiſtory, vol. xxiv. p. 95.

der

der of the greateſt part of them demonſtrated the ſincerity of her intentions. Theſe are facts which prove more forcibly than any arguments, that it was the determination of government to execute with punctuality the articles of the treaty of Amiens, and to leave nothing unperformed that might contribute to the permanency of the pacific ſyſtem, of which that treaty was ſuppoſed to be the baſis.

"While things were proceeding in this promiſing manner, Great Britain diſcovered the exiſtence of a ſyſtematic hoſtility in the conduct of the republic, and the uniform tendency of its politics to the depreſſion of this country, and the embarraſſment and diminution of its commerce. At the ſame time, government could not fail of obſerving the numerous forces the republic kept on foot, with the military conſcriptions for their augmentation, beſides its perſevering ſyſtem of continental aggrandiſement, which ſtill continued to operate with unabated vigour. The portentous aſpect of this aſſemblage of circumſtances could not eſcape the view of the Britiſh government; nor could their viſible tendency, and ultimate conſequences, elude its penetration. In ſuch a ſituation, it was time to ſuſpend the operation of the plan of reſtitution, at leaſt until ſome unequivocal marks of the pacific intentions of the conſular cabinet could be obtained." P. 96.

The ſingular merits of this worthy author have led ſome perſons of diſcernment to encourage the publication of two volumes of his eſſays, by ſubſcription; by which means it is hoped that he may be placed in a ſituation of more eaſe and comfort, and may derive profit as well as credit from the meritorious efforts he has made. His propoſals may be had of our publiſher, and ſeveral others.

ART. 36. *The Policy and Intereſt of Great Britain with reſpect to Malta, ſummarily conſidered.* 8vo. 2s. 6d. Hatchard. 1805.

This is an able and well-written pamphlet. The author begins with deſcribing the relative importance of Gibraltar to this country, and proceeds to examine how far the different iſlands in the Mediterranean might be of conſequence to Great Britain. After weighing all circumſtances, and the peculiar character and unbounded ambition of our adverſary, he draws theſe concluſions:

1. It is indiſpenſably neceſſary that Great Britain ſhould employ the moſt efficacious means to guard againſt the poſſibility of France ever acquiring poſſeſſion of Malta.

2. It is likewiſe indiſpenſable that Great Britain ſhould eſtabliſh the permanent preſence of her power at ſome ſecure and inſular poſition within the Mediterranean.

3. That the moſt ſimple and convenient, and, at the ſame time, the only certain and effectual mode of attaining both theſe objects is, that Great Britain ſhould remain in poſſeſſion of Malta.

We have peruſed this publication with much ſatisfaction, and do not heſitate to recommend it to all who may wiſh the fulleſt information on the ſubject which it diſcuſſes.

SLAVE-TRADE.

ART. 37. *Obſervations principally upon the Speech of Mr. Wilberforce, on his Motion in the Houſe of Commons the 30th of May 1804, for the Abolition of the Slave Trade. By Jeſſe Foot, Surgeon.* 8vo. 116 pp. 3s. Becket. 1804.

It is impoſſible to follow the author of this pamphlet through all his rambling and prolix obſervations. His principal object ſeems to be to inculcate the doctrine, that the ſlavery of negroes in the Weſt Indies is unavoidable, that their condition is a happy one (he even aſſerts that it is better than that of any peaſantry in Europe!!!), and that the ſlave-trade, if it can ever be laid aſide, ought not, at all events, to be aboliſhed till a time of peace. There are many ſlippant attacks upon Mr. Wilberforce; but they are, in general, feeble, and ſome of them founded in miſconception; as, for inſtance, the attempt to convict him of inconſiſtency with his own principles, in promoting the reſolutions for a *gradual* abolition of the ſlave-trade agreed to in 1792, whereas it is notorious that he ſpoke and voted for an immediate abolition. Neither can we approve of ſuch attacks upon any member for expreſſions in an unauthenticated ſpeech publiſhed only in the newſpapers. The author of this pamphlet profeſſes to ſpeak from local knowledge reſpecting the condition of negroes in the Weſt Indies, and aſſerts (which we hope is true) that they are, in general, kindly treated. He does not however, that we perceive, controvert the acknowledged fact of their being kept to work by the conſtant application or dread of the whip. How this would be reliſhed by the peaſantry of any European country (who are ſo much leſs happy than the negroes) we leave to the author to determine. We truſt, however, that he is accurate in the aſſertion that "the population of the negroes is increaſing, and with a few, and thoſe almoſt inſenſible changes, the iſlands will ſhortly be able to ſupply themſelves within themſelves." Should this important point be aſcertained, almoſt every objection made to the abolition of the ſlave-trade (at leaſt as to iſlands long ſettled) will be done away.

MISCELLANIES.

ART. 38. *The Hiſtory of Free Maſonry, drawn from authentic Sources of Information. With an Account of the Grand Lodge of Scotland, from its Inſtitution, in 1736, to the preſent Time: compiled from the Records. And an Appendix of original Papers.* 8vo. 340 pp. 7s. 6d. Lawrie, Edinburgh; Longman and Co. London. 1804.

At length we are gratified with a rational hiſtory of free maſonry, and one which at the ſame time ſtrongly repels the accuſations which have lately been urged againſt the fraternity. The author very correctly expoſes, in his preface, the defects of former hiſtories of free maſonry;

maſonry; which, in fact, made them perfectly diſguſting to all readers of ſound underſtanding.

"The works on this ſubject," he ſays, "which have already been given to the world, are of ſuch a repulſive nature, as to deter the moſt inquiſitive from their peruſal. They contain nothing more than a meagre account of public buildings; and by referring the origin of their order *to the creation of the world*, and ranking amongſt the liſts of free maſons, the moſt celebrated monarchs of the Eaſt, without any authority from authentic hiſtory, their authors have diſcredited an inſtitution which they meant to have honoured. It ſhall be the object," he adds, "of the following work to diveſt the hiſtory of free maſonry of that jargon and myſtery in which it hath hitherto been enveloped; and to attempt ſomething like a claſſical view of this ancient and reſpectable inſtitution." P. viii.

Nevertheleſs the chief part of the preſent hiſtory, though more rational, is ſtill conjectural; the author talks of the maſons of Egypt, Greece, and Rome; as if he knew of their aſſociations. He treats of the Eleuſinian and Dionyſian myſteries, as it connected with free maſonry: though after all it comes to nothing but "a coincidence of their external forms." He compares alſo at large the Jewiſh Eſſenes, and with much learning, as alſo the Pythagoreans; but all is, in our opinion, perfectly groundleſs, as to any thing beyond general ſimilarities, till he comes to the "ſocieties of operative maſons," who actually conſtructed the fine religious edifices of the middle ages. Theſe we have always believed to be the real authors of free maſonry; (ſee p. 88.) and from thoſe architects who built the abbey of Kilwinning, in Scotland, it may almoſt be traced hiſtorically in that country; and ſoon after in England. The perſecutions of free maſonry are afterwards well related; and the inſidious attempts of Weiſhaupt, to gain credit to his own ſchemes by becoming a free maſon.

More than half of the book is occupied by "the hiſtory of the Grand Lodge of Scotland," founded in 1736, which is detailed with great minuteneſs. But the concluſion of the firſt part, contains the moſt animated encomium of the fraternity. "I ſee their lodges," he ſays, "frequented by men of unaffected piety, and undaunted patriotiſm. Tell us no more, that our brethren of the order are leſs holy and virtuous than the uninitiated vulgar. I ſee them in the church, and in the ſenate, defending, by their talents, the doctrines of our religion, and exemplifying, in their conduct, the precepts it enjoins, kind to their friends, forgiving to their enemies, and benevolent to all. Tell us no more that they are traitors, or indifferent to the welfare of their country. I ſee them in the hour of danger rallying around the throne of our king, and proffering for his ſafety their hearts and their arms.—I ſee them in the form of heroes, at the head of our fleets and our armies; and the day will arrive, when a free maſon ſhall ſway the ſceptre of theſe kingdoms, and fill, with honour and with dignity, the Britiſh throne." P. 145.

ART. 39. *An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year, written by himself. To which are added, Original Letters to Dr. Samuel Johnson, by Miss Hill Boothby. From the MSS. preserved by the Doctor, and now in Possession of Richard Wright, Surgeon, Proprietor of the Museum of Antiquities, Natural and Artificial Curiosities, &c. Lichfield.* 12mo. 144 pp. 5s. Phillips. 1805.

Every scrap of Dr. Johnson is considered as worthy of preservation, and this, though a mere scrap, has something curious in it. In the first place, it is undoubtedly genuine, as internal evidence proves, in the MS. at least, and the testimony of the widow of Francis Barber, from whom it was published. Dr. Johnson is perhaps one of very few authors who have ever attempted regular annals of their own life, from the year of their birth. Unfortunately the larger part of these annals are gone, thirty-two pages having been torn out and destroyed by the author a few days before his death. It is evident, by the marks on the remaining blank leaves of the book, that Dr. Johnson intended to have continued his annals. The following passage is remarkable, as occurring in the third year of the author's life.

"I suppose that in this year I was first informed of a future state. I remember, that being in bed with my mother one morning, I was told by her of two places, to which the inhabitants of this world were received after death; one a fine place, filled with happiness, called Heaven; the other a *sad* place, called Hell. That this account much affected my imagination I do not remember. When I was risen, my mother bade me repeat what she had told me to Thomas Jackson. When I told this afterwards to my mother, she seemed to wonder that she should begin such talk so late, as that the first time could be remembered." P. 19.

Miss Hill Boothby's Letters, here also printed, confirm the good opinion entertained of her by her illustrious correspondent. The originals, both of the annals and of the letters, are to be seen in the very interesting museum of Mr. Wright at Lichfield, which every traveller ought to visit.

ART. 40. *An Essay on the Construction, Hanging, and Fastening of Gates, exemplified in Six Quarto Plates. Second Edition, improved and enlarged. By Thomas N. Parker, Esq. M.A.* 8vo. 116 pp. 6s. Lackington. 1804.

From a two shilling pamphlet, which this was when we first noticed it,* the author has exalted it to the dignity of a six shilling book, illustrated by very handsome plates. This change, he thinks, authorizes it to be considered almost as a new work. The principles of the author are good, because they are mathematical; but the application

* Brit. Crit. vol. xx. p. 451.

of

of them, in deſcribing the plates, is, to us at leaſt, not always clear. Thus, his fig. 1. does not appear to reſemble what it is ſaid to be, "the outline of a gate, nine feet two inches long". The author, however, appears profoundly to have ſtudied his ſubject, and his tract will, no doubt, be found highly uſeful to thoſe who wiſh to realize his plans in practice. "The ſubject of theſe pages may appear, at firſt ſight", ſays the author, "of a frivolous nature; but it actually involves conſequences of conſiderable moment. The perſeverance and ſucceſs with which horned cattle and horſes aſſail the hinges and latches of gates muſt readily be admitted", and the beſt mode of obviating this evil, will certainly be eſteemed an intereſting enquiry by the friends of rural œconomy. We therefore recommend Mr. Parker to the ſtudy of the practical farmer.

ART. 41. *Memoirs of the Campaigns of General Bonaparte, in Egypt and Syria, and the Operations of General Deſaix in Upper Egypt. By Berthier, General de Diviſion and Chef de Etat Major General of the Army of the Eaſt, &c. Tranſlated from the French, by Thomas Evanſon White.* 8vo. 4s. Jordan. 1805.

This narrative of military events is drawn up with more plainneſs, leſs oſtentation and ſelf-ſufficiency, than could have been expected. It is very entertaining, and particularly ſo the deſcription of the ſiege of Acre. Of courſe the failure of the French in their attempt on that place is ſoftened, and their retreat explained and juſtified on the ſcore of political expediency; but enough is ſaid to mark the valour and indefatigable exertions of our countrymen. The ſtyle is plain and ſimple, and the work is important to fill up the ſeries of what has been publiſhed on the ſubject of the Egyptian campaign. It is, perhaps, hardly neceſſary to advertiſe the reader, that Berthier is the intimate and confidential friend of Bonaparte, and conſulted by him on all caſes of difficulty and importance. The tranſlation is very well done.

ART. 42. *The Hiſtory of the Hon. Artillery Company of the City of London, from its earlieſt Annals to the Peace of* 1802. *By Anthony Highmore, Solicitor, Member of the South Eaſt Diviſion of the Company.* 8vo. 600 pp. 12s. 6d. White. 1804.

Mr. Highmore does not ſtrictly confine himſelf to the hiſtory of the Company, but prefixes two chapters containing the hiſtory of the uſe of arms of all kinds, and armour. In chap. 3, the author deduces the hiſtory of the Company from the conqueſt; but he does not very clearly prove its exiſtence either under the firſt or ſecond William. So many perſons will feel intereſted in the ſubject of this compilation, that the labour of the author will doubtleſs find both approbation and reward.

ART.

ART. 43. *The Report of a Committee of the Horticultural Society of London, drawn up at their Requeſt; by T. A. Knight, Eſq. and ordered to be immediately publiſhed by the Council.* 4to. 1805.

The object of this Society is to point out ſome important improvements in the cultivation of fruits; and they propoſe to give ſome honorary premiums to thoſe who ſhall produce valuable varieties of fruit which have been raiſed from ſeeds. To a deſign ſo uſeful to the public, ſo elegant in its nature, and involving ſo many improvements in its exerciſe, it is impoſſible not to wiſh every good. The ſociety alſo is compoſed of names ſo diſtinguiſhed for their talents, and of ſuch elevated character in life, that much advantage muſt neceſſarily ariſe from its exertions.

ART. 44. *The Speech of Mr. Deputy Birch in the Court of Common Council, at the Guildhall of the City of London, on Tueſday, April* 30, 1805, *againſt the Roman Catholic Petition, now before both Houſes of Parliament.* 8vo. 1s. Rivingtons. 1805.

This Speech delighted the hearers by the honeſt animation with which it was delivered, and will appear on the peruſal to be replete with ſound ſenſe and ſtrong argument. It need not ſhrink from a compariſon with ſpeeches delivered on the ſame ſubject elſewhere, even by characters the moſt popular; as the following extract will warrant our affirming:

"The extreme caution with which their petition is clothed, the arguments they bring forward why this barrier of ſeparation ſhould be pulled down, may, to the diſciple of modern philoſophy and ſceptical indifference, at firſt ſight, appear reaſonable, and attended with no danger. But it is a ſingular fact, that the ſame plauſible mode of argument, the ſame aſſumed mildneſs of intention, the ſame ſpecious reaſons adduced in a commercial point of view, are to be found in the *memorable declaration* of James the Second to his laſt parliament, wherein he propoſes the ſame thing in the ſame way, and actually enforced it, that Papiſts were to fill offices of truſt in every department, without taking the oath of ſupremacy. Tyrant as he was, he could be gentle in this application, to ſerve his purpoſe; but that very parliament, ſervile to him in every other inſtance, evinced that one ſpark of public virtue was left unextinguiſhed among them. They reſiſted it, and ſhortly afterwards James abdicated his throne, *on this very ground.* Should this their Petition be acceded to, *the legiſlature will then be doing the very act which loſt James his crown, called our immortal deliverer,* WILLIAM OF ORANGE, *to the throne of theſe kingdoms,* and in due ſucceſſion the HOUSE OF BRUNSWICK, which now fills it; *emphatically called the Proteſtant ſucceſſion.*

"*The oaths of ſupremacy and allegiance* are an *integral part of the* BILL OF RIGHTS, not to be lightly conſidered as a decorative and uſeleſs part of the fabric, *wanting modern improvement,* but *the very corner-ſtone itſelf* of *the conſtitution.*

"It is plain then, that they wiſh, as I before ſtated, to *ſeparate* their *ſpiritual* from their *political* creed, but this they cannot do!

"Can

"Can conſcience be ſeparated?—Give me the advowſon of a man's conſcience, and I will make him do more than the civil magiſtrate can do. He that reſigns his conſcience to the keeping of his prieſt (and this all muſt do who profeſs the Roman Catholic religion, *and for ſuch their Petition is expreſsly framed*) he that has his conſcience at the ultimate direction of a *foreign prieſt*, cannot, *I aver*, anſwer poſitively for his own future acts, much leſs for the reſt of his brethren, wherein his *religion is at all concerned.*" P. 13.

ART. 45. *An Authentic Narrative of the Loſs of the Earl of Abergavenny Eaſt Indiaman, Capt. John Wordſworth, off Portland, on the Night of the 5th of February* 1805, *drawn from Official Documents and Communications from various reſpectable Survivors. By a Gentleman in the Eaſt-India Houſe.* 8vo. 54 pp. 1s. Lane. 1805.

With the fate of the *Halſewell* we are ſtill but too familiar, the details of that calamitous event are alive to every recollection; and we have ſcarcely ceaſed to commiſerate the one, before our feelings are again agitated by a ſimilar misfortune, and that appears to have been attended with circumſtances of aggravated horror and miſery.

We will ſpare our readers the melancholy particulars; but as ſo many are at a loſs to what cauſe the deſtruction of the Earl of Abergavenny may be attributed, we inſert the author's own words.

"In the general opinion of thoſe who think "they beſt can tell," the loſs of the Earl of Abergavenny may be attributed to the ignorance of the pilot. The reſt of the fleet, in going from the weſtward, had gained the eaſt end of Portland, and were brought up in the road before the flood-tide had finiſhed; but the Earl of Abergavenny, from having waited for a pilot to the weſtward, and from other cauſes of delay, poſſibly from not ſailing quite ſo faſt, was rather aſtern; and ere ſhe could round the iſland, the ſtrong current of ebb tide forced her on the ſpot which produced the fatal diſaſter."

The particulars of this melancholy Narrative are ably drawn up from the only poſſible ſource of accurate information—from thoſe few who providentially ſurvived the dreadful fate of their fellow paſſengers.

ART. 46. *Stead's Natural Hiſtory and Deſcription of Four Hundred Animals, viz. Beaſts, Birds, Fiſhes, Reptiles, and Inſects, alphabetically arranged under their proper Claſſes, and preceded by a General Hiſtory of each Claſs reſpectively. Illuſtrated with Engravings on Wood, by the Author.* Jerſey. 12mo. 168 pp. Ackerman. 1805.

So many publications have already appeared on this ſubject, that the author feels himſelf called upon to ſtate his reaſons for adding this to the number. They are briefly as follows;

"This work is much cheaper than any previous publication, and is well adapted to the uſe of ſchools; and the author flatters himſelf that in many of them it will be introduced, as the ſubject has a tendency to raiſe in youthful minds a high veneration towards the wiſe and omnipotent Creator of all things. It is therefore reſpectfully ſubmitted to the conſideration of teachers of all denominations, and to parents in general."

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The materials are arranged with much general accuracy; and the whole may be recommended to young persons, as containing much useful information.

ART. 47. *A Concise Treatise of Modern Geography, upon a new Plan; with Historical Remarks, detached from the scientifical Part of the Work. To which are subjoined, a Number of Geographical Questions, adapted to the present Work. By B. Donne, Author of the Map of 21 Miles round Bristol, &c.* 1804.

Among the various productions of this kind, which diligence and ingenuity have produced for the instruction and benefit of young persons, this merits considerable respect. It is indeed a very convenient and useful manual.

ART. 48. *A Letter addressed to the Right Hon. Lord Hobart, his Majesty's Principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor and Captain General of the Island of Trinidad, and Brigadier General commanding his Majesty's Troops in that Island.* 8vo. 106 pp. 1s. Lloyd. 1804.

ART. 49. *A Refutation of the Pamphlet which Colonel Picton lately addressed to Lord Hobart. By Colonel Fullarton, F. R. S.* 4to. 89 pp. 2s. 6d. Stockdale. 1805.

The above two pamphlets, relating to an unfortunate dispute between the first Commissioner for settling the government of Trinidad and his colleagues (which is still *sub judice)* it would be improper in us to pass any judgment on the contents of either. Indeed, as they both refer to former statements of the controversy, the true grounds of it cannot, we think, be precisely ascertained from these publications. That of Colonel Fullarton, however, alludes to them. But we must leave this affair entirely to the high tribunal to which it has been referred, lamenting that any circumstances should have produced such bitter animosity as appears to exist between persons who were jointly invested with so important a trust.

ART. 50. *A Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain Length of Services, as being the most effectual Plan of recruiting both the Navy and Army at the present or any future Crisis. By the Hon. and Rev. James Athol Cochrane, formerly Chaplain to the 82d Regiment of Foot.* 8vo. 8 pp. 6d. Mawman. 1805.

The plan suggested by this author is so fully expressed in the title-page, that to add much from the Letter itself would be almost to copy the contents of it. His principle is, "that the future condition of a sailor or soldier in old age should be made, by a pension, increasing according to length of services or sufferance from wounds, superior to what may be deemed the average provision gained by handicraft labour." We believe with him that such a provision (whenever practicable) would afford an inducement to many more persons to enter into the

the naval and military professions. How the requisite funds are to be provided for such a large increase to the permanent expenditure, is a problem which would not prove so easy of solution to Ministers as it seems to be to this author. His intention is, however, meritorious; and certainly every plan that promises the attainment of so desirable an object as the speedy increase of our sea and land forces, deserves a candid consideration.

ART. 51. *Paterson's Roads, in a pocket Size, for the Convenience of Travellers on Horseback, &c. &c.* s. Longman and Co. 1804.

This is an abstract or epitome of Colonel Paterson's Description of the Roads (referred to in Art. IX.) comprising the whole of the roads, and omitting the gentlemens' seats, and other matter of mere curiosity. It is printed in this portable size at the suggestion of persons in business who travel the country, (called riders) and for whose use it appears to be extremely well calculated. The reduction is principally effected by a smaller type, and it is most neatly and accurately printed.

ART. 52. *A new Italian Grammar, in English and Italian, on a Plan different from any hitherto published; pointing out, in a clear concise Manner, the best Rules and the easiest Method for the Attainment of that elegant and harmonious Language, equally calculated for the Use of Schools and private Instruction. By Gaetano Ravizzotti, Teacher of Languages, Author of a Viridarium Latinum, or a Latin Collection of about Nine Hundred elegant Extracts, translated into Italian and French, and annexed to the Latin; a Collection of Spanish Poetry, to which is added, an ample Glossary, in English and in Spanish, for the Understanding of the most difficult Words and Phrases; and of an Italian and English Introduction to this Grammar, &c. &c. Dedicated to the Right Hon. Lord Viscount Palmerston. Third Edition, carefully corrected, and considerably improved.* Crown 8vo. 510 pp. 7s. 6d. Mawman, &c. &c. 1805.

Mr. Ravizzotti goes on improving his Italian Grammar, nor is it our business or intention to keep pace with the various editions of an approved work. This, however, is considerably augmented, since we noticed it before*. They who prefer studying Italian with a French grammar, will doubtless have recourse to Mr. Zotti †; where English is thought more eligible as a vehicle of instruction, the present author will be chosen. It appears to us that the list of poetical licences, an aid very necessary for the young student in Italian, is here particularly copious and useful. The concluding part of this grammar, in the former editions, consisted of a short introduction to geography; but considering that professed treatises on that subject are better adapted to the purposes of instruction, the author has now substituted, what he calls practical lessons, which commence at page 466. These consist of dialogues on the subjects of Italian grammar, and are particularly calculated to suggest to the teacher an advantageous method of instructing his pupils. The book has much merit and utility.

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* Brit. Crit. vol. xiv. p. 449.

† See Brit. Crit. vol. xxv. p. 340.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

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An Attempt to illuſtrate thoſe Articles of the Church of England which the Calviniſts improperly conſider as Calvinittical. In eight Sermons, preached before the Univerſity of Oxford, in the Year 1804, at the Bampton Lecture. By Richard Lawrence, LL. D. of Univerſity College. 8s.

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We believe, but cannot be quite poſitive, that the Sermon mentioned by *B. L.* was not ſent to us till we had his letter. The poem arrived very punctually. To the plan which he propoſes there are objections of conſiderable force.

"When two men ride on a horſe," ſays Shakſpeare, "one of them muſt ride behind." In like manner, when an hundred books arrive together, ſome muſt be noticed before others. If *C. W.* would recollect theſe axioms, he would find little reaſon for his remonſtrance.

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